THE
Cathechisme, or maner
to teache Children
the Christian
Religion.

I Have by the excellente *doctor and pastor in Chri-*stes Churche Ihon Caluin. wherein the minister demaundeth the Question, and the Childe maketh Aunswere.

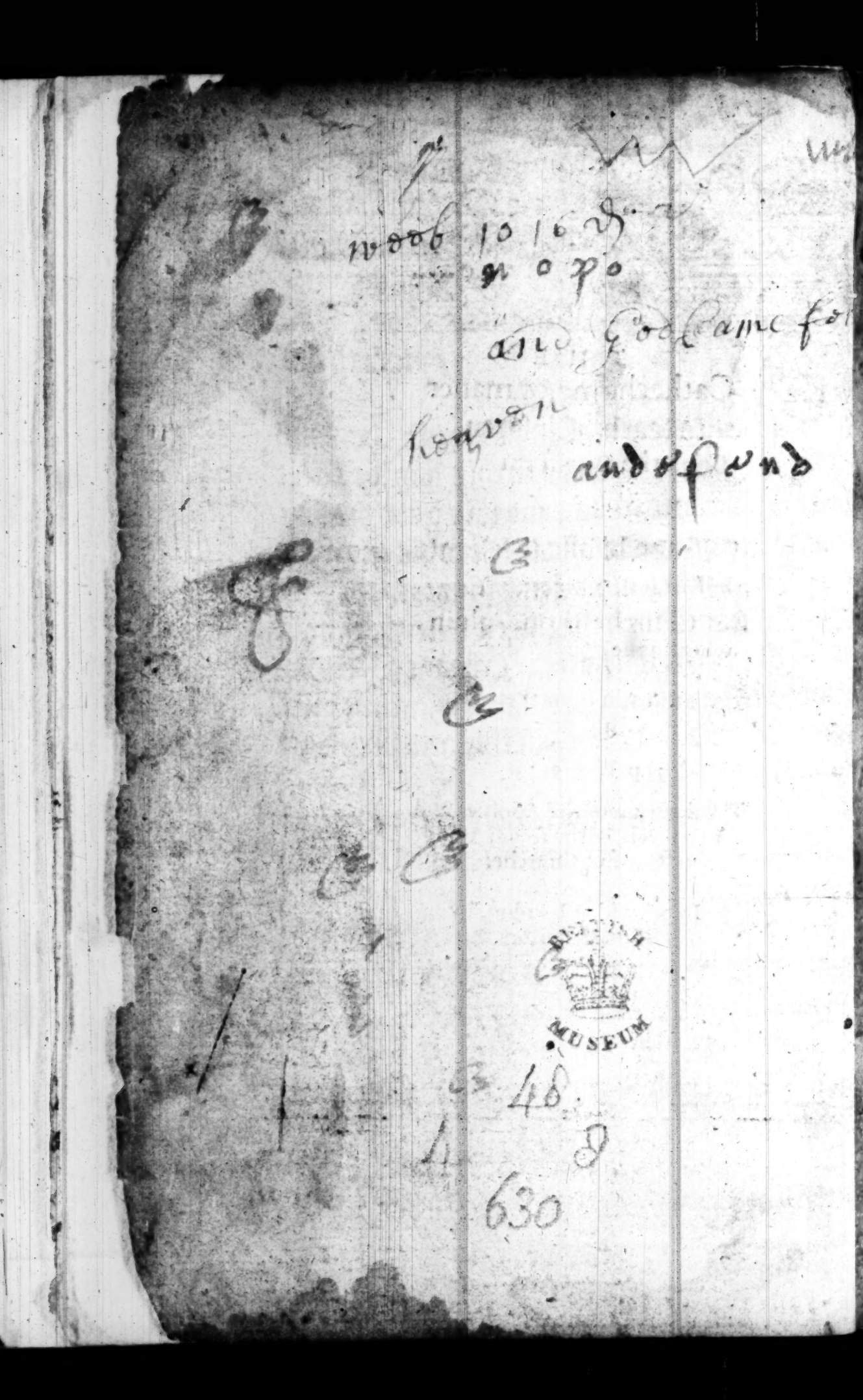
EPHES. 2.

The doctrine of the Apostles and Prophetes is the foundation of Christes Churche.

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¶ The Minister.

WHat is the principall and chiefest ende of mãs life? 1. Sondaie

The Childe.

To knowe God.

M. What moueth thée to saie so?

C. Because he hath created vs, and placed vs in this worlde, to set forthe his glorie in vs, and it is good reason, that we employ our whole life to his glory, seyng he is the beginning and fountain thereof. whereunto manne was created and made.

M. What is then the chiefest felicitie of mã?

C. Euen the selfsame, I meane to knowe God, & to haue his glory shewed forthe in vs.

M. Why doest thou call this, mannes chief felicitie?

C. Because that without it, our condition or state were more miserable, then the state of brute beastes. The greatest felicitie that man cã attaine to.

M. Hereby then we maie euidently se, that there can no suche miserie come vnto manne, as not to liue in the knowledge of God.

C. That is moste certaine.

M. But what is the true, and right knowledge of God?

C. When a man so knoweth God, that he giueth hym due honour. The true knowledge of God.

A. ij. M. Whiche

The righte maner to worshippe God, standeth in. 4. poinctes.

M. Which is ỹ waie to honor god a right?

C. It is to put our whole truste and confidence in hym, to studie to serue hym in obeyyng his will, to call vpon hym in our necessities, sekyng our saluation, and all good thynges at his hande, and finally, to acknowledge bothe with harte and mouthe, that he is the liuely fountaine of all goodnesse.

Minister.

2. Sondaie.

WEll then, to the ende that these thinges may be discussed in order, and declared more at large whiche is the firste poinct?

C. To putte our whole confidence in God.

M. How maie that be?

The firste poincte of honouryng of God.

C. When we haue an assured knowledge, that he is almightie and perfectly good.

M. Is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthinesse in vs, why God should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then further required?

C. That euery one of vs befully assuree in his conscience, that he is beloued of God, and that he will be bothe his father, and Sauiour.

M. How

M. How shall we be assured hereof?

C. By his owne worde, wherein he vttereth vnto vs his mercie in Christe, and assureth vs of his loue towardes vs.

M. Then the verie grounde to haue sure confidence in GOD, is to knowe him in our Sauiour Christe. The foundation of our faithe.

C. Yea truely.

M. Then briefly, what is the effect of this knowledge of God in Christe?

C. It is conteined in the Confession of the faith vsed of al christians, whiche is commonly called the *Crede* of the Apostles, bothe because it is a breef gathering of the Articles of that faith, which hath been alwaies continued in Christes Churche, and also because it was taken out of the pure doctrine of the Apostles

M. Rehearse the same.

C. I beleue in God the Father almightie, maker of Heauen and Yearth. And in Jesus Christ his onely Sonne our Lorde, who was conceiued by the holy Ghost, borne of the virgine Mary: Suffered vnder Poncius Pilate was crucified, dead, buried, and descended into Hell. The rose againe the thirde daie from death. He ascended into heauen, and sitteth at the right hande of God the father Almightie: From thence he will come to iudge the quick The Creede of the Apostles.

and the deade.

I beleeue in the holie Ghoste: The holie Church vniuersall: The communion of saintes: The forgiuenesse of synnes: The risyng againe of the bodies: And life euerlastyng.

Minister.

3. Sondaie.

TO the intente that this confession maie bee more plainly declared: into how many partes shall we deuide it?

C. Into iiij. principall parts.

M. What be thei?

The Christian faithe standeth in 4. poinctes.

C. The firste concerneth God the Father. The seconde is of the Sonne Jesus Christe, wherein breefly also the whole historie of our redemption is rehearsed. The thirde is, touchyng the holie Ghoste. The fourth concerneth the churche, and gods giftes to the same.

M. Seyng there is but one GOD, what moueth thee to make rehearsal of the Father the Sonne, and the holie Ghoste, as if there were three?

As concernyng the Trinitie.

C. Because that in the substance or nature of God, we haue to cõsider the Father, as the Fountaine, beginnyng, and originall cause of all thinges: then secondly his Sonne, who is the euerlastyng wisedome: Thirdlie the holie Ghoste, who is the vertue and power, spread

vpon all creatures, and yet neuertheleſſe, remaineth alwaies wholie to hymſelf.

M. This is then thy meanyng, that there is no inconuenience at all, to vnderſtande ſeuerallie theſe three Perſones in the Godhed, who notwithſtandyng is one, and not thereby deuided.

C. It is euen ſo.

M. Make rehearſall now of the firſte parte of the Crede.

C. I beleue in God the Father almightie maker of heauen and of yearth. The firſte part of the beleef.

M. Wherefore doeſt thou call hym father?

C. I call hym ſo, hauyng reſpect to Jeſus Chriſte, who is the euerlaſtyng woorde, begotten of God before all worldes, who beyng afterwardes openly ſhewed vnto the worlde, was euidentlie declared to bee his Sonne. Now ſeeyng God is our Sauiour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father.

M. What meaneſt thou by that, thou calleſt hym Almightie.

C. I mean not onely that he hath a power whiche he doeth not exerciſe, but alſo that all creatures bee in his hande, and vnder his gouernaunce: That he diſpoſeth all thynges by his prouidence: That he ruleth the worlde as VVhat is meant by this worde Almightie.

it pleaseth hym, and guideth all thinges after his owne good pleasure.

The power of GOD is not idle.

M. So then by thy saiyng, the power of God is not idle, but continually exercised, so that nothyng is doen but by hym, and by his ordinaunce.

C. That is moste true.

Minister.

4. Sondaie. Psalm. 104. Roma. 1. Heb. 11.

Wherfore is that clause added, Maker of heauen and yearth?

C. Because he hath made hym self knowen vnto vs by his woorkes, it is necessarie for vs to seeke hym out in theim. For our capacitie is not able to comprehende his Diuine substaunce, therefore he hath made the worlde as a Glasse, wherein wee maie beholde hym in suche sorte, as it is expedient for vs to knowe hym.

A Glasse wherin we may se god

M. Doest thou not comprehend all creatures in these two woordes, heauen and yearth?

C. Yes verely, and thei maie right well be contened vnder these twoo woordes, seeyng that all thinges be either heauenly or earthly.

M. And why callest thou God onely Creatour, seyng that to order thinges, and to conserue theim alwaies in their state, is a thyng of muche more importaunce, then to haue for one tyme created them.

C. By

C. By this worde Creatour, it is not onely meant, that God did once create them, hauyng no further regarde to theim afterwardes: but we ought to vnderstande, that as the worlde was made of hym in the beginnyng, euen so now he dooeth conserue the same, so that heauen and yearth, with the rest of the creatures, could not continue in their state, if his power did not preserue theim. Moreouer: Seyng in this maner he dooeth maintain all thynges, holdyng theim as it were in his hande, it muste needes followe, that he hath the rule and gouernaunce of all. Wherefore in that that he is creatour of heauen and earth it is he that by his goodnesse, power, and wisdome, dooeth gouerne the whole order of Nature. It is he that sendeth raine and drought, Haile, Tempestes, and faire weather, fertilitie and barrennesse, dearth and plentie, health and sickenesse, and to be shorte, he hath all thynges at commaundement, to doe hym seruice at his owne good pleasure.

Cõcernyng the prouidence of God.

M. What saiest thou as touchyng the Deuilles and wicked persones? Be thei also subiecte to hym?

Cõcernyng the Deuils.

C. Albeit that God dooeth not guide them with his holy spirite, yet he dooeth bridle them in suche sorte, that thei be not able to stirre or

moue, without his permission and appoinctment: yea, and moreouer he doeth cõpell them to execute his will, although it bee againste their intent and purpose.

M. To what purpose dooeth it serue thee to knowe this?

C. The knowledge hereof doeth wonderfully cõfort vs. For we might thinke our selues in a miserable case, if the deuilles and the wicked had power to doe any thyng contrary to Gods will. And moreouer, we could neuer be quiet in our consciẽces if we should thinke our selues to bee in their daunger. But for so muche as we knowe that God bridleth them fast, and chaineth them as it were in a prison in suche wise, that thei can door nothyng, but as he permitteth, we haue iuste occasion, not onely to be quiet in mynde, but also to receiue moste comfortable ioye, since God hath promised to be our protectour and defender.

The Deuill hath no power but by God.

Minister.

5. Sondaie.

The second part of the beleef.

GOde to then: Let vs come to the seconde parte of our beleef.

C. And in Jesus Christe his onely Sonne, our Lorde.

M. What is the effecte of this parte?

C. It is to acknowledge the sonne of God to bee our Sauiour: And to vnderstande the meane

meane whereby he hath redeemed vs from death, and purchased life vnto vs.

M. What signifieth this woorde Jesus, by whiche thou nameste hym? IESVS.

C. It is as muche to saie, as Sauioure: and this name was giuē vnto him by the Aungell, at Gods commaundement. Matth.

M. What, is that of more estimation, then if that name had been giuē vnto him by men?

C. Yea a great deale, for since Gods pleasure was that he should be so named, he muste needes be our Sauiour in deede.

M. What signifieth thē this word Christ? CHRIST

C. This woorde Christe doeth expresse more effectually his office, and doeth vs to witte, that he was annointed of his Father, Kyng, Priest, and Prophet.

M. How haste thou the knowledge hereof?

C. By the Scripture whiche doeth teache vs, that annointyng did serue for these three Offices, the whiche be attributed vnto hym, in many places of thesame.

M. But what maner of oyle was it, wherwith he was annointed?

C. It was not suche materiall oyle as we vse, and as did serue in old tyme, to the ordainyng of Kynges, Priestes, and Prophetes: but a farre more excellent oile, euen the grace

of

of Gods holy spirit, whereof the outward annointing in the old Testament was a figure.

M. What maner of Kyngdome is that, whereof thou speakest?

The kyngdome of Christe.

C. It is spirituall, and doeth cõsist in gods worde, and in his holy spirit, wherein is cõtained bothe righteousnes, and life euerlastyng.

M. And what is this Priesthode?

The Priesthode of Christe. Hebr. 7. 8. 9. 10. and 13.

C. It is an office and authoritie, to present hymself before God, to obtaine grace and fauour for vs, and to pacifie his fathers wrath, by offeryng an acceptable sacrifice vnto him.

M. Why callest thou hym a Prophet?

VVherein Christ was a Prophete. Esay. 7. Heb. 1.

C. Because that he came doune into the worlde, as a cheef Ambassadour of God his father, to declare at large his fathers will, and to finishe all Reuelations and Prophesies.

Minister.

6. Sondaie.

COmmeth there any profite vnto thee by those names, and dignities of Christ?

C. Yea, thei altogether belong to our comfort: for Christe did receiue all these of his Father, to make vs partakers thereof, whereby wee might euery one receiue of his fulnesse.

Ihon. 1. Ephes. 4.

M. Declare this thyng vnto me, more at large.

C. He

C. He receiued the holie Ghost in full perfection, with all the giftes of the same, to bestowe them on vs, and to distribute them vnto euery one of vs in the measure and quantitie, that God knoweth to bee moste meete, and so by this meanes we drawe out of hym, as out of a Fountaine, all the Spirituall giftes that we haue.

Christe is the fountaine of all goodnesse.

M. To what vse dooeth the Kyngdome of Christe serue vs?

C. To sette vs at libertie of conscience, to liue godly and holily, that we beyng enriched with his Spirituall Treasures, and armed with his power, maie be able to ouercomr the Deuill, synne, flesh and the worlde, whiche be pernicious enemies vnto our soules.

To what vse the kyngdome of Christe serueth vs?

M. What profit haue we of his Priesthod?

C. Firste, by this meanes he is our Mediatour, to bryng vs vnto the fauour of God his Father: and againe, hereby wee haue a free entrie to come in, and shewe our selues boldly before God, and to offer vp our selues, with all that belongeth vnto vs for a Sacrifice. And in this poinct we are fellowes, after a sorte, of his Priesthode?

The profite of Christes Priesthod. Hebr. 7. 8. 9 10. and 13. Roma. 12.

M. The vtilitie of his Office, in that he is a Prophet, is yet behinde.

C. Since our Lorde Jesus hath receiued this

VVherfore

Christ was a Prophet.

this office, to become the maister and teacher of his flock, thende of this dignitie is to bring vs to the right knowledge of the Father, and of his truthe, so that we might become Gods houshold scholers, and of his familie.

M. This is it then, that a man maie breefly gather of thy woordes, that this name Christe doeth include three sunderie offices, the whiche God hath giuen vnto his Sonne, to the intent to bestowe the fruite, and profite of the same vpon his electe.

C. It is true.

Minister.

S. Sondaie. Christe the onely Son of God. Ihon. 1. Ephes. 1. Heb. 1.

BY what reason callest thou Christe the onely Soonne of God, since God doeth name all vs also his children.

C. As touchyng that, that we are Gods children, wee are not so of Nature, but onely of his Fatherly adoption, and by grace, in that God doeth accepte vs for his children: now our Lorde Jesus beyng begotten of the substance of his Father, and beyng of the self same Nature, maie iustly be called Gods onely Sonne, for that there is none other that is so by Nature.

M. This is then thy meanyng, that this honoure pertaineth peculiarly to hym alone,

to

to whom it belongeth by Nature, the which notwithstandyng, he hath by free gifte of his goodnesse communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respecte of that his communicatyng with vs, the scripture calleth Christ in an other place, the first borne emong many brethren. Rom. 8. Colos. 1.

M. Why callest thou hym Lorde?

C. Because he is appointed of the Father, to haue Lordship ouer vs, and to rule in Heauen and Yearth, and to bee the head of men, and Angelles.

M. What is the meanyng of that, whiche followeth?

C. It declareth after what sort the Sonne of God was annointed of his Father, to become our Sauiour: That is to saie, he tooke vppon hym our flesshe, and therein fulfilled all thynges necessarie for our Redemption, accordyng as thei be here rehearsed. The anointyng of Christe.

M. What meanest thou by these two clauses: Conceiued by the holie Ghoste, borne of the virgine Marie?

C. That he was fashioned in the virgines wombe, takyng verie substaunce and Manhoode of her, that he might thereby become the seede of Dauid, as the Prophetes had before Christe became verie manne. Psalm. 32. Math. 1. Luke. 1.

foꝛe signified, and yet notwithstãdyng, al this was wꝛought by the secrete and marueilous power of the holy Ghoste, without the companie of man.

1. Timo. 2. Hebre. 4.

M. What is it then nedefull, that he should take vpon hym our very flesshe?

C. Yea verely: foꝛ it was conuenient, that mannes disobedience against God, should be purged in the nature of man. And moꝛeouer, if Christ had not been partaker of our nature he had not been a meete Mediatour, to make vs at one with God his Father.

M. Then this is thy saiyng, that it behooued that Christe should become very man, to the ende he might execute the office of a Sauiour, as in our persone.

Christ hath performed that, which lacked in vs.

C. Yea verely: foꝛ we must boꝛowe of hym al that which is lacking in our selues: foꝛ this our default could not otherwise be remedied.

M. But foꝛ what cause was this thyng wꝛought by Gods holie Spirite, and not rather by the companie of manne, accoꝛdyng to the oꝛder of Nature.

Christ was conceiued by the Spirit of God.

C. Because the seede of man is of it selfal together coꝛrupted with syn, it behoued that this conception of Christ, should be wꝛought by the power of the holie Ghost, whereby our Sauioure might bee pꝛeserued from all coꝛruption

ruption of sinne, and replenished with all maner of holinesse.

M. So then by these saiynges, it is euidently declared vnto vs, that he which should purifie, and cleanse other from filthe of synne, must be himself free from all spottes thereof, and euen from his mothers wombe, dedicated vnto God in pureneſſe of Nature, so that he maie not be giltie of that corruptiō, wherwith the whole stocke of man is infected.

C. I meane so.

Minister.

8. Sondaie.

WHerefore speakest thou of his death, immediately after his birth, and leauest out the whole historie of his life?

C. Because there is nothing mētioned, or spoken of in our Crede, but that whiche peculiarlie belongeth to the substance of our redemption.

M. Why is it not said plainly in one word, that he died, without any speakyng of Poncius Pilate, by whose iudgement he suffred.

C. This was not onely to make the historie of Christes Passion to haue more euident assuraunce, but also to declare vnto vs, that he was condempned to death by a Iudge.

M. How so?

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M. How so?

C. He died to suffer the pain that was due vnto vs, that we might bee thereby deliuered from thesame. Now, for so muche as we wer giltie before Gods Iudgemente, as wicked misdoers, Christe tooke vpon hym our persones, and vouchsaued to shewe hym self before an yearthly Iudge, and to be condemned by his mouthe, that thereby we might be declared before the iudgement seate of God.

Christ was condemned to clere vs.

Math. 27. Luke. 23.

M. Notwithstandyng, Pilate dooeth pronounce hym innocent, and so by that he doeth not condempne hym worthie of death.

Christe was condemned for vs.

C. Pilate did bothe the one and the other: firste he was pronounced innocente and iuste by the Iudges owne mouthe, to signifie that he suffered not for his own desart, but for our trespaces: and yet withall thesame Iudge did giue solempnely the sentence of death against hym, to testifie and expresse that he is our true pledge & raunsome, as he who also hath taken vnto hym our condempnation, to deliuer vs from thesame.

Christ was our rannsō.

M. That is well saied: For if he had been a sinner in deede, he had not been meete to haue suffered death for the offences of other: and neuertheless, to the ende that wee might bee clearely quitte by his condempnation, it was necessarie that he should bee coumpted as e-

Esay. 53.

among

mong the wicked.

C. So I meane.

Minister.

WHere thou saiest Christ suffered on the Crosse, was that kinde of death of more importaunce, then if he had been otherwise put to death?

9. Sondaie.

C. Yea verely: and as touchyng that matter saincte Paule saieth that he was hanged on a Tree, to the intent that he might take vpon hym our curse, and so discharged vs: for that kinde of death was accursed of God.

Christ toke vpō himselfe the curse dewe vnto vs, that we might bee free. Galat 3. Deut. 21.

M. What? Is it not a greate reproche and dishonour vnto our Lorde Jesus, to saie that he was accursed, and that before God.

C. No not a whitte: for he through his Almightie power, by takyng the curse from vs vnto hym self: did in suche sort make it voide, and of none effecte, that he hymself neuertheless continued still so blessed, that he was able to fulfill vs also with his blessynges.

M. Declare that that followeth.

Christ euen in suffryng death, vanquished Death.

C. In so muche as Death was a punishemente appointcted vnto man for synne, therefore our Sauiour Christe did suffer Death, and by sufferyng ouercame it. And to the intent also to make it the more certain knowen vnto vs, that his death was not counterfecte,

it pleased him also to be buried after the common maner of men.

M. But it appeared not, that any profite commeth to vs by this that Christ hath won the victorie of Death, seyng that we notwithstandyng cease not to dye.

The death of the faithful is aright passage to life euerlastyng.

C. That doeth not hinder: for the death of the faithfull is now nothyng els, but a readie passage to a better life.

M. It followeth then necessarilie hereof, that we ought in nowise to be afraid of death as though it were a dreadfull thyng, but rather it behoueth vs willynglie to walke the trace of our head and capitaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perishe thereby.

C. It is eueu so.

Minister.

The Sondaie. The vnderstanding of this, Christ wēt doune into hell. Acts. 2.

WHat is the sence of that clause: He descended into Hell.

C. That Christe did not onely suffer naturall death, whiche is a separation of the Soule from the bodie, but also that his soule was in wonderfull distresse, enduryng greeuous tormentes, whiche Saincte Peter calleth the sorrowes of death.

M. For what consideration sustained he those paines, and in what sort?

C. Because

C. Because he presented hym self before the iudgement seate of God, to satisfie for sinnes, it was necessary that he should feele this horrible torment of conscience, as if God had vtterly forsaken him, yea, as though God had been his extreame enemie: and beyng in this extreamitie, he cried vnto his Father. My God, my God, why hast thou forsaken me.

M. Why, was God then angry with him?

C. Naie: howbeit it was meete that God should punishe hym in suche sort, to performe the wordes of Esaie, that he was beaten with the hande of his Father for our synnes, and that he was wounded for our transgressions. Math. 27. Marke. 15. Esaie. 53. 1. Pet. 2.

M. But how could it be ỳ he was in suche dradfull anguishe, as though God had vtterly forsaken hym, seyng he was God hymself?

C. We must vnderstande, that he was in suche distresse onely as touchyng his humanitie. And to the intente that he might feele these panges in his Manhead, his Godheade did in the meane tyme, for a little space keepe it self close, that is to saie, it did not shewe the might thereof.

M. But how could this bee that Christe, who is the saluation of the worlde, could bee vnder suche condempnation?

C. He was not so vnder it, that he should

continue in thesame: for he hath in suche wise felt these terrours whiche we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battaile against the power of Hell, to breake and destroye it.

The difference betweene the anguishe of Christs spirit, and the conscience of the wicked.

M. Hereby then wee see the difference betwene the greef of minde whiche Christe did suffer, and that which the impenitent sinners doe abide, whom God doeth punishe in his terrible wrathe, for that verie paine whiche Christ susteined for a tyme, the wicked must indure continually: and that whiche was vnto Christe but a pricke, is vnto the wicked in steede of a gleiue, to wounde them to death.

C. Truthe it is: for our Sauiour Christe euen in the middest of his tormentes, did not cease to put a full trust euermore in God his Father: But the dampned synners doe dispaire, yea, they dispise God, in so muche that they blaspheme his Maiestie.

Minister.

11. Sondaie.

MAie wee now gather by this, what profite commeth to the faithfull by the death of Iesus Christe?

The profite and vertue of Christes death standeth in thre poinctes.

C. Yea verie well: and firste of all wee see that it is a sacrifice, wherewith he hath fully satisfied his Fathers iudgement

in

in our behalfe, and thereby also he hath appeased Gods wrathe, and hath brought vs into fauour againe. Secondly, that his bloud is a washing of our soules from al maner of spottes. And finally, that he hath so cleane whiped awaie our sinnes through his death, that God will neuer hereafter haue remembraunce of theim, so that the Obligation whiche was against vs, is now cancelled and made voide.

M. Haue we none other profit by his death?

C. Yes verely: that is, if we be true members of Christe, our old man is crucified, and our flesh is mortified, to the ende that none euill lustes doe hereafter beare rule in vs. 2.Pet.3.

M. Expounde the Article following.

C. He rose the third daie from death to life wherein he shewed that he had gotten the victorie of death in tyme. For through his Resurrection, he swallowed vp death, he brake asonder the chaines of the Deuill, and finallie he destroied all his power.

M. Tell me how many waies this Resurrection of Christe doeth profite vs?

C. Three maner of waies. The first, that we haue fully obtained to be righteous thereby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in deede truely partakers of his Resurrection, wee rise now

The benefit and vertue of Christes Resurrectiō standeth in 3. poinctes. Rom.4.6. 1.Cor.15.

in this presente worlde, into a newe kinde of life, whereby we serue God onely, and leade our liues agreable to his will.

Minister.

12. Sondaie. Christ ascēded into heauen.

LEt vs goe forward to the rest.

C. He ascended into heauen.

M. Wente Christe vp into heauen in suche sorte, that he is no louger in the yearth?

C. Yea: for when he had performed wholy all thynges, that were enioyned hym by the Commaundementes of his Father, and had accomplished all that was necessarie for our Saluation, it was not nedefull that he should remaine any louger in the worlde.

M. What profit haue we by his ascention?

The profite of Christes ascention standeth in 2. poinctes.

C. We receiue double profite thereby: for since that our Sauiour Christ is entered into heauen in our name: euen in like maner as he came doune from thence for our sakes, he hath thereby made an open entrie into the same place for vs, giuing withall an assured knowledge, that the gates of heauen is now open to receiue vs, which was before shut through our synnes. The second profite is, that he appeared in the sight of God the father to make Intercession for vs, to bee our Aduocate, to make answere for vs.

Rom. 8. Heb. 7. 1. Ihon. 2.

M. But

M. But is our sauiour Christe so ascended into heauen, that he is no more here with vs?

C. Not so: For he hym self promiseth contrarie: that is, that he will bee presente with vs vnto the worldes ende. Math. 28.

M. Is it meant of his bodily presence, that he maketh promes so to continue with vs?

C. No verelie: for it is an other matter to speake of his bodie, whiche was taken vp into heauen, and of his power whiche is spread abrode throughout the whole worlde. Luke. 24. Actes. 1.

M. Declare the meanyng of this sentence: he sitteth at the right hand of God the father.

C. The vnderstandyng of that is, that he hath receiued into his handes the gouernance of Heauen and Yearth, whereby he is Kyng and ruler ouer all. Math. 28.

M. What signifieth this woorde Righte hande, and the sittyng at the right hande?

C. It is a similitude, or a maner of speach borowed of earthly princes, whiche are wont to place on their right side, suche as thei substitute next vnder them to rule in their name. To sitte at the right hande of God.

M. Then thou meanest nothing els thereby, but that whiche Sainct Paule speaketh, that he was appointed head of the Churche, set in auctoritie aboue all powers, and that he hath receiued a name or dignitie passyng Ephe. 1. Philip 2.

all other.

C. Euen so it is.

Minister.

13. Sondaie. Actes. 4. 1. Cor. 15. Heb. 10. 1. Thess. 4. Actes. 1.

GOe forward to the residue.

C. From thence he will come to Judge the quicke and the deade: that is to saie, he will come doune from heauen, and shewe hymself visible once again in Judgement, as he was seen to ascende.

M. Seyng the Judgement of God shalbe in the ende of the worlde, how maie that bee whiche thou saiest. Some shall bee aliue, and other some shall bee deade, since it is a thyng appointcted vnto all men to dye once?

Heb. 9.

1. Cor. 15. 1. Thess. 4.

C. Sainct Paule maketh answere to this question hym self, saiyng, that thei whiche at that tyme shall bee lefte aliue, shall be sodainly chaunged, to the ende that their corruptible Nature beyng abolished, thei maie be clothed with incorruption.

M. Thy meanyng is then, that this change shalbe vnto thē in stede of a death, in so muche as it shall abolishe their former Nature, and make them rise again to a newe state.

C. Truthe it is.

M. Doe we receiue any comforte by this, that our Sauioure Christe will come once to Judge the worlde?

C. Yea

C. Yea verely, and that greater: for we are taught certainely, that his commyng at that tyme shalbe onely for our saluation. Heb. 9.

M. Then there is no cause, why we should be afraied of the daie of Judgemente, or that we should tremble therefore?

C. No truely: for somuche as we shall appeare before none other Judge but hym, who is our Aduocate, and hath taken vpon hym to defende our cause. Christ shall Iudge vs, & aunswere for vs.

Minister.

SEt vs now come to the third parte. 14. Sondaie. The thirde part of the beleef. Of the holy Ghoste, and his giftes.

C. That concerneth our Faithe in the holie Ghoste.

M. And to what purpose doeth it serue vs?

C. It doeth vs to vnderstande, that euen as GOD hath redeemed vs, and saued vs in Jesus Christ, euen so it pleased hym to make vs partakers of his Redemption; and Saluation thorough his holie Spirite.

M. How so?

C. In like maner as the bloud of Christe is the onely purgation of our soules: Euen so the holie Ghoste muste sprinkle our consciences with the same to make vs cleane. 1. Pet. 1. 1. Ihon. 1. Psalm. 51.

M. This needeth a more euidēt declaratiō.

C. It is to saie, that the Spirite of God dwellyng in our hartes, doeth make vs feele Rom. 5.

the

the vertue of our loyde Jesus: for it is he that dooeth open the eyes of our harte, to beholde
Ephe.1. Christes benefites towars vs, he doeth seale theim in our hartes, and his spirite doeth also regenerate vs, and make vs newe creatures in suche sorte, that by his meanes we receiue all those giftes and benefites, which be offered vnto vs in Christ our Sauiour.

Minister.

15. Sondaie. The fourth part which is of the Churche.

WHat followeth now nexte?

C. The fowerth parte of our beleef, where it is saied: I beleue that there is an holie vniuersall Churche.

What the Church is.

M. What is the Churche vniuersall?

C. It is the bodie and fellowship of theim that beleue: whom GOD hath ordained and chosen vnto life euerlastyng.

M. Is it necessarie, that wee beleeue this Article?

C. Yea, vnlesse we mynde to make Christes death of none effecte, and make all those thynges to no purpose, whiche wee haue rehearsed alreadie, for all Christes dooynges proue there is a Churche.

For what purpose Christ suffried death.

M. This is then thy saiyng, that all whiche hetherto hath been declared, doeth touche the cause and ground of our saluation, in so much as God hath receiued vs into his fauour, by

the

the meane of our Sauiour Jesus Christ, and hath stablished this grace in vs through his holie Spirite: But now the effecte that commeth of all this is declared vnto vs, to giue the more euident assuraunce thereof.

C. It is euen so.

M. What meanest thou, by callyng the Churche holie?

C. I call the Churche holie in this sence, because that those whom GOD hath chosen, he iustifieth, and reformeth vnto holinesse and innocencie of life, to make his glorie to shine in them: and also our Sauiour Christe hath sanctified his Churche whiche he redeemed: To the ende it might bee glorious, and without spotte. Rom. 8. Ephe. 1. Ephe. 5.

M. What meaneth this word, Catholike or vniuersall.

C. It serueth to put vs in remembrance, that as there is but one heade of the faithfull: Euen so it behoueth them to bee knitte together in one bodie, so that there bee not diuers Churches, but one Churche onely, dispersed throughout the whole worlde. The meaning of this woorde Catholike. 1. Cor. 12. Ephe 4.

M. Declare as touching the Communion of Sainctes. The Communion of the faithful

C. That clause is put to, for a more plaine declaration of the vnitie of the members of Christes

Christes Churche. Moreouer it dooeth vs to vnderstande, that all the benefites that Christ hath giuen to his church, belong to the profit and saluation of euery faithfull persone, for so muche as thei haue all a cõmunitie together.

Minister.

16. Sondaie. BUT is this holinesse of the churche now alreadie perfect?

C. No verely: For it is in continuall battail, so long as it is in this world, and laboureth alwaie vnder imperfection and infirmities, whiche shall neuer be cleane taken awaie: vntil it be altogether coupled to her head Christ by whom it is perfectly sanctified. Ephe. 5.

M. Is there none other waie to know this Churche but by faithe?

C. Yes verely: there is a Churche, whiche maie bee seen to the eye, for so muche as God hath giuen sure tokẽs by the whiche we maie knowe thesame: But here in this place mention is made properlie of that churche, whiche he hath chosen by his secrete election to euerlastyng life: the whiche can nòt be perfectlie descerned by our sences.

M. What is there more?

Touchyng the forgiuenes of syns. C. I beleue the Remission of synnes.

M. What is the proper signification of this

this worde Remission?

C. That God doeth freely forgiue all the sinnes of them whiche beleue in hym, in suche sort, that thei shall neuer bee called to any accompt, to receiue any punishment therefore.

M. It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our synnes.

C. Ye saie true: for our sauiour Christ hath made satisfaction, by sustainyng the paine due vnto the same: for we of our parte, be not able to make any recompence to God, but of his mere liberalitie we obtain this benefit freelie.

M. Wherefore dooest thou make mention of Remission of sinnes immediatly after, that thou hast spoken of the Churche.

C. Because that no manne can receiue forgiuenesse of synnes, vnlesse he bee ioyned in the fellowship of Gods people, and so continue in the vnitie of Christes bodie euen to the ende, like a true member of his Churche.

There is no remission of sinnes without the bodie of the Churche. Esay. 46. Ezech. 13. Ioel. 2. Gene. 8. 1. Pet. 3.

M. By this saiyng, then without the churche, there is nothyng but Helle, Death, and damnation.

C. That is moste certaine: for all suche as doe deuide themselues frō the body of Christ, to breake the vnitie there by sectes, are vtterly destitute of all hope, to enioye euerlastyng life.

life, whiles thei keepe themselues so deuoyd.

Minister.

17. Sondaie.



Hat followeth more?

C. The risyng againe of the bodie, & life euerlasting.

M. Wherto serueth this Article of our beleef?

Of our Resurrection.

C. To teache that our felicitie consisteth not in any thyng vpon earth, the whiche knowledge maie serue vs for two necessarie purposes. First, it serueth to teach vs to passe thyough this transitorie worlde, as thyough a straunge countrey, settyng not by yearthly thynges. Secondlie, it putteth vs in comforte, that although as yet wee doe not fullie enioye the fruicte of that Grace, whiche our Lorde God hath freely giuen vs in Chriſte, that yet we ought not to be discoraged, but pacientlie to waite for hym, vnto the tyme that he shall appeare.

1. Cor. 15.

M. What shall bee the maner of our Resurrection?

C. Al thei whiche be dead before that time shall then take their owne bodies againe vnto them: howbeit thei shalbe of an other sort, that is, thei shalbe no more subiect to Death, or corruption: and yet notwithstandyng, thei shall be of the self same nature and substance,

as

as before, and suche as shall then remaine a liue, God will raise thē vp meruellously: and sodainly chaunge their bodies in the twinkelyng of an eye, as we haue saied before.

M. Shall not the wicked be aswell partakers of this Resurrection, as the faithfull?

C. Yes verely: but thei shalbe in condition farre vnlike: for the faithfull shall rise againe to euerlastyng ioye and saluation, and the other to euerlastyng death and damnation. Math. 25. Ihon. 5.

M. Wherefore is there mention made of life euerlastyng, and not of Heli?

C. Because the Crede is a breef somme of our faithe, containyng in as fewe wordes as can bee, that whiche belongeth peculiarely to comforte the consciences of Gods faithfull: therefore Gods benefites whiche he frely bestoweth vpon his people, bee rehearsed onely without any mention of the wicked, who are cleane shut out of his kyngdome.

Minister.

SInce we haue the foundation whereupō our faithe is builded, wee maie well gather hereof, what is the right faithe? 18. Sondaie.

C. Yea verely: That is to saie, it is a sure perswasion and a stedfast knowledge of gods tēder loue towardes vs, according as he hath plainly vttered in his Gospell, that he will be what thing liuely faith is.

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bothe a Father, and a Sauiour vnto vs, tho-rowe the meanes of Iesus Christe?

M. Doeth faithe stande in our power? Either is it a free gifte of God.

C. The Scripture teacheth vs, that it is a speciall gifte of the holie Ghoste, and verie experience doeth confirme the same.

M. How so?

C. For the feebleneſſe of our wittes is suche, that wee can by no meanes attaine vnto the Spirituall wisedome of GOD, the whiche is reueiled vnto vs by Faithe: and our hartes are naturally inclined to a certain distruste, or at the least a vaine truste, either in our selues, or in other Creatures: But what tyme Gods Spirit hath lightned our hartes, and made vs able to vnderstande Gods will, (the whiche thyng we can not attaine otherwise) then doeth he arme vs also with a stedfaste confidence in his goodneſſe, sealyng the promises of Saluation in our hartes.

M. What profite commeth to vs thyough this faithe when we haue it?

This faithe maketh vs sure of our righteouſneſſe.

C. It doeth iustifie vs before GOD, and maketh vs inheritours of euerlastyng life.

M. Is not a man then Iustified thyough good woorkes, if he liue holily and in the obedience of Gods will.

C. If

C. If any man were perfect before God, he might worthely bee called righteous: but for so muche as we are all wretched synners in the sight of God, we are driuen to seeke els where, for a worthinesse to make answere for vs to Gods Iudgement.

Minister.

BVT bee all our woorkes so disproued, that thei can merite nothyng at all for vs before God? 19. Sondais.

C. First all suche woorkes as we doe of our selues, by our Nature are vtterly corrupte: whereof it followeth necessarily, that thei can not please GOD, but rather doe procure his wrath, and he condempneth them euery one. All mannes workes bee dampnable vntil thei bee regeuerat through gods spirit.

M. This is then thy saiyng, that vnto the tyme that God hath receiued vs to mercie, and regenerate vs by his Spirite, we can doe nothyng but sinne: euen as an euill Tree can bryng forthe no fruite but that that is euill. Matth. 20.

C. Euen so it is: for although our woorkes make a faire shewe to mannes sight, yet thei are wicked before God, so long as the harte is nought, vnto the whiche God chefly hath respecte.

M. Hereby then thou dooest conclude, that it lieth not in our power to preuent God with our Merites, and so to prouoke hym to loue

vs, but muche rather wee thereby doue stirre hym, to be moze and moze angrie against vs.

Titus. 3. C. Yea surely: and therefoze I saie, that without any consideration of our owne wozkes, he doeth receiue vs into his fauour, and of his bountifull mercie, through the merites of our Sauiour Christ, accountyng his righteousnesse to bee ours, and foz his sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a man is iustified by faithe?

C. Foz as muche as through beleeuyng, that is, receiuyng with an assuraunce of the harte the promises of the Gospell, wee enter into possession of his righteousnesse.

M. This is then thy meauyng, that as god doeth offer righteousnes vnto vs by his Gospell, so the onely waie to receiue it is faithe.

C. So I meane.

Minister.

2. Sondaie. The good woorkes which proceede onely of faithe. WEll then, after that God hath once receiued vs into his fauour, be not the wozkes whiche we doe by the vertue of his Spirite, acceptable vnto hym?

C. Yea verely: because he doeth of his free goodnes so accept them, and not because their wozthinesse doeth deserue so to be estemed.

M. How is it that thei bee not wozthie of them

them selues to be accepted: since thei procede of the holie Ghost?

C. Because there is mixed some filthe, through the infirmitie of the flesshe, whereby thei are defiled.

M. By what meanes then are thei made acceptable vnto God?

C. By faithe onely, whereby a man is assured in his conscience, that GOD will not straighely examine his workes, nor trie them by the sharpe rigour of his Justice: but that he will hide the vnperfectnesse, and the vncleane spottes that be in them, with the pureness of our Sauiour Christ, and so accompt them as perfecte.

M. Maie we saie then, that a Christian is iustified by his woorkes after that God hath called hym, or that he dooeth merite through them Gods fauour, or the procurement of life euerlastyng?

The way to dooe good woorkes whiche please God.

C. No verely: But rather it is saied, that no man liuyng shalbe iustified in Gods sight: and therefore we must praie, that he doe not enter into iudgement with vs. Psalme. 143

M. Thou meanest not hereby, that the good deedes of the faithfull are vnprofitable?

C. I meane nothyng lesse: for God promiseth to rewarde theim largely, bothe in this

worlde, and in the life to come: And yet this notwithstandyng, those rewardes of God bee not giuen for our worthie desertes, but onely because it pleaseth GOD of his goodnesse to loue vs freely, and so to couer and forget our faultes, that he will neuer cal them any more to remembraunce.

M. Maie we be iust without good workes?

A right faith is neuer idle.

C. That is not possible: For to beleeue in Christe, is as muche to saie, as to receiue Christ in suche sort, as he doeth giue hymselfe vnto vs: nowe this is an euidente thyng, that Christe doeth not onely promes to deliuer vs from death, and to restore vnto vs the fauour of God his Father, through the onely merites of his innocentie, but also he promiseth to make vs newe creatures by his holy Spirit, to the ende that we should leade an holie conuersation in all good woorkes, so that these must bee ioyned together, excepte we would deuide Christe from hym self.

VVhat it is to beleue in Christe.

M. Then I see, that it is farre from the office of Faithe, to make men despisers of good deedes, that it is the verie roote whence all good workes doe spryng.

C. It is moste certaine: and for this cause the doctrine of the Gospell doeth consiste in these two pointes, Faithe, and Repentance.

The effect of the Gospel is faithe and repentaunce.

Minister.

Minister.

What maner of thyng is repentance?

21. Sondaie. what repẽtaunce is?

C. It is the hatred of synne, and loue of iustice, proceding of the feare of God, whiche bryngeth vs to the forsakyng of our selues, and to the mortifyng of oure flesshe, that we maie giue our selues to be gouerned by the Spirite in the seruice of God.

M. This then was the seconde member in the deuision, whiche wee made at the beginnyng, concernyng a Christian mannes life.

C. Yea verely: and we haue saied also, that the verie right and allowable seruice of God, doeth consist in obeiyng his will.

wherin the right seruing of god standeth.

M. Why so?

C. Because he will not be serued after our phantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life by?

C. His Lawe.

M. What thynges doeth it containe?

C. It is deuided into twoo partes, whereof the first doeth containe fower Commaundementes: the seconde doeth containe sixe, so that there be teenne in the whole.

The Lawe hath twoo partes. Leuit. 19.

M. Who hath made this diuision thereof?

C. God hymself: who also gaue it written in twoo tables vnto Moises, saiyng: that the

Deut. 5. Exod. 34. Deut. 10.

whole was reduced into tenne sentences.

The effecte of the firste Table.

M. What is the content of the first table?

C. It containeth the maner of the true worshyp of God.

The effecte of the secõd Table.

M. What is cõtained in the seconde table?

C. How wee ought to behaue our selues towardes our neighbours, and what duetie we owe vnto them.

Minister.

22. Sondaie. The firste commaundemente. Exod. 20. Deut. 5.

REhearse the first commaundement.

C. Hearken and take heede Israell, I am the Lorde thy God, whiche haue brought thee out of the lande of Egipt, from the house of bondage: Thou shalte haue none other Gods before my face.

M. Declare the meanyng hereof.

C. In the begũnyng he vseth as it were, an introduction to the whole Lawe. For he doeth chalenge here vnto hymself, first authoritie to commaunde, namyng hym self euerlastyng, and the creatour of the worlde. And againe after he calleth hym self our God, to make vs highly to esteeme his doctrine: for if that he be our Sauiour, it is good reason that we be also his obedient people.

M. But that whiche followeth after, touchyng the deliueraunce from the bondage of Egipte, is it not referred peculiarely to the

people

people of Israell?

C. Yes verely, as concernyng the bodie: howbeeit, it belongeth also indifferently vnto vs all, in so muche as he hath deliuered our soules from the spirituall captiuitie of synne, and from the tyrannie of the Deuill.

what signifieth the deliueraunce out of Egipt.

M. Why doeth he make mention of this in the beginnyng of his Lawe?

C. To put vs in remembrance, how greatly we are bound to obeye his good pleasure, & what vnkindnesse it is to doe the contrarie.

M. What requireth he in this firste commaundement?

C. To reserue vnto hym onely his whole honour, not giuyng any parte thereof to any other.

The somme of the firste Commaundemente.

M. What is his due honour?

C. To worshipp him, to put our whole trust in hym, to call vpon him and suche other like, which be attributed onely vnto his Maiestie.

The honor that is due to God alone.

M. Wherefore saieth he: Before my face?

C. For so muche as he seeth and knoweth all thynges: and Iudgeth the secrete thoughtes of mennes hartes, he signifieth vnto vs that he dooeth not require onely that in outward profession, but that vnfeinedly from the botome of our hartes, wee doe take hym for our onely God.

Minister.

23. Sondaie. The second Commaundemente touchyng Images and the woorshipping of them.

REhearse the second commaundement.

C. Thou shalt make thee no grauen Image, neither any similitude of thinges that are in heauen aboue, neither that are in the yearth beneath, nor that are in the waters beneath the yearth: thou shalte not bowe doume to them, neither serue them.

M. Doeth he vtterly forbidde the makyng of any Image?

C. No: but he doeth forbidde expressely either to make any Image to represent God, either to worship hym thereby.

M. Wherefore are we forbidden to represent God in any visible Image?

Deute. 4. Esaie. 4. Actes. 17. Roma. 6.

C. Because there is no comparison betweene hym that is an euerlastyng Spirite, incomprehensible, and a materiall body, mortall, corruptible, and visible.

M. Thy minde is then, that he doeth great dishonor to Gods Maiestie, that goeth about to represent hym in suche sorte.

C. Yea verely.

M. What maner of adoration is here condemned?

Of honour forbidden to Images.

C. Wee are forbidden here to come before any Image, to make any praiers, or to bowe our knee before it, or to make any other signe

of

of reuerence, as though God did there shewe hymself by them.

M. This is not then to be taken as though all Keruyng, or Paintyng of Images were vtterly prohibited, but alonelie to make Images, either to seeke, or honour GOD in theim, or to abuse theim vnto any kinde of superstition or Idolatrie.

C. It is euen so.

M. For what purpose was this commaundement giuen?

C. That as in the first commaundemente God sheweth himself to be hym alone, whom we ought to worshippe and honour, euen so now he sheweth the right maner of worship, to withdrawe vs from all Superstitions, and carnall imaginations.

Minister.

GOde forthe.

24. Sondaie.

C. He ioyneth vnto it a threatnyng that he is the eternall, our God, ielous visityng the iniquitie of the Fathers in their Children, vpon the thirde and fowerth generation of suche as doe hate hym.

M. Wherefore doeth he make mention of his might?

C. To signifie that he is of sufficiente power to maintaine his honour.

M. What

M. What meaneth he by speaking of ielosy?

C. That he cannot abide a companiō with hym: for euen as he hath of his vnspeakeable goodnesse freely giuen hym self vnto vs, euen so he will that we become altogether his, and this is the Chastitie of our Soules, that they be dedicated vnto him: and kept holie for him: as contrariwise it is a spirituall whoredome, if thei be withdrawen from hym to any kinde of Idolatrie, or Superstition.

Touchyng Spirituall whoredom.

M. How ought this to bee taken, that he punisheth the transgressions of the Fathers in their Children?

C. To perce our hartes more deply with the terrour of his wrath, who doeth not onely threaten to punishe the offendours, but also their posteritie after them.

M. What? Is not this contrarie vnto the righteousnesse of God, to punishe the one for the others faulte?

C. If wee consider the state of mame, the question is some aunswered: for we are euery one of vs by Nature vnder the curse of God, so that we cannot finde fault with God, when he leaueth vs in this state. And as he sheweth his fauour towardes his seruauntes, when he doeth blesse their posteritie, so doeth he shewe his vengeaunce towardes the wicked, when

How God punisheth the Fathers wickednes in the children.

he

he suffereth their offspring to continue in their curled state.

M. What sayeth he more?

C. To the ende he might stirre vs also with tender loue, he saieth moreouer, that he sheweth forthe his abound ant mercy vnto the thousande discente of suche as loue hym, and keepe his commaundementes.

M. Doeth he meane that the obedience of a faithfull man, shall be sufficiente to saue his posteritie, although it be wicked?

How God sheweth mercie to a thousande generatiõs.

C. No: but that he will in suche sort shewe forthe his goodnesse towarde the faithfull, that for the fauour he beareth vnto theim, he will also bee knowen vnto their children, not onely mindyng to prosper them here in thynges of this worlde, but to sanctifie them also with the giftes of his Spirite, whereby thei maie become obedient to his will.

M. But this seemeth not alwaies so.

C. No: for as the Lorde doeth reserue this libertie to hymself alwaies, to shewe mercie vnto the childrē of the wicked, so on the other parte, he hath not so bounde his Grace to the children of the faithfull, but that he may at his pleasure reiecte whom he will: yet notwithstandyng, he dooeth in suche wise order these thynges, that all men maie easily see, that he Rom. 5.

hath

hath not made this louyng promesse for nought.

M. Wherefore dooeth he rehearse here in the promises to a thousande discentes, whereas in the threatnyng he made mention but of three or fower?

Exod. 24. Nume. 14. Psalme. 103.

C. To signifie that God is alwaies more readie to vse gentlenesse and fauoure, then roughnesse or rigour: Accordyng as he saieth of hym self, that he is readie to shewe mercie, and slowe vnto anger.

Minister.

25. Sondaie. The thirde Commaundemente.

LEt vs come to the third cõmaundement

C. Thou shalte not take the name of the Lorde thy God in vaine.

Of Othes.

M. What is the vnderstandyng thereof?

C. He dooeth not onely forbidde to abuse, and blaspeme the blessed name of God by periurie, but forbiddeth as well all vaine and superfluous othes.

M. Maie a man then sweare lawfully at any tyme?

C. Yea verely: when there is iust occasion, that is to saie, to maintaine the truthe when the tyme shall require, and likewise to keepe brotherly charitie emong vs.

M. Dooeth he disproue no othes, but suche as are made to the hinderance of gods honor.

C. In one kinde of Othe, he teacheth vs a generall

generall rule, that wee neuer vse the name of God but in feare and humblenesse, to glorifie his name. For euen as it is holy and of moste woorthie price, so it behoueth vs to take diligent hæde, that we doe not in suche sort name it, that either we maie seeme to passe lightlie of it our selues, or giue to other occasion to haue it in small reuerence.

with what reuerence wee should name God.

M. How shall this bee?

C. If we doe neither thinke, nor speake of God, nor of his woorkes, but with all reuerence and honour.

M. What followeth?

C. A threatnyng that he will not hold him innocent, that taketh his name in vaine.

M. Seyng that God pronounceth threatnyngly in other places in a generalitie, that he will punishe all transgressions, what vehemencie is there besides in these woordes?

C. He doth expresly declare hereby in how great estimatiõ he hath the honor of his name for somuche as he saieth euidently, that he can not abide that any man dooe despise it, to the intent that we might reuerence it the more.

Minister.

LEt vs come to the iiij. cõmaundement.

26. Sondaie. The fourth Commaundemente.

C. Remember to kepe holy the Sabboth daie: Sixe daies shalte thou labour and

and doe all thy woorkes, but the seuenth daie is the reste of the Lorde thy God: thou shalte doe no woorke in it, neither thou, nor thy sonne nor thy daughter, neither thy seruaunte, nor thy handmaide, nor thyne Oxe, nor Asse, neither the stranger that is within thy gates: for in sixe daies God made heauen and earth, and all that is in them, and the seuenth daie he rested, wherefore he hath blessed the daie of rest and made it holie to hym self.

M. Doeth God commaunde to labour sixe daies, and rest the seuenth?

C. No, not precisely: But he doeth giue men leaue to trauaile sixe daies, and maketh a restraint onely of the seuenth, in the whiche he forbiddeth to labour.

M. Are we then bounde by Goddes Commaundement, to refrain one daie in the weke from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: For as touchyng the obseruation of bodily rest, it belongeth to the Ceremoniall Lawe, whiche was abolished at the commyng of Christe.

M. Saiest thou then that this commaimdment belongeth peculiarely vnto the Iewes, and that God did giue it onely for the tyme of the old Testamente.

C. Yea

C. Yea verely: as touchyng the Ceremonie thereof.

M. Why then, is there any other thyng contained in it besides the Ceremonie?

C. There bee three considerations, why this commaundement was giuen.

The considerations for the whiche the Sabboth daie was ordained.

M. What are thei?

C. The first is, that it might be a figure to represent our spirituall reste. The second, for a comely order to be vsed in the churche. And thirdlie, for the refreshyng of seruauntes.

M. What is Spirituall reste?

C. That we cease to doe our owne woorkes, that the Lorde maye bryng foorthe his woorkes in vs.

M. How maie we thus reste?

C. By mortifiyng our flesh, and subduyng the inordinate affections of our nature, to the ende that Gods spirite maie beare rule in vs.

M. Are wee bounde to this reste, but one daie in the weeke?

C. Yes continually: so that when we haue once begunne to enter into it, wee muste goe on forward whiles our life lasteth.

The Spirituall Sabboth is cõtinuall.

M. Why: is there but one daie appointed to represent vnto vs, a thyng that dureth our whole life?

C. It is not necessarie that the figure doe

resemble in all poinctes the thyng it is ordeined to present: it is sufficient if thei bee like in some painctes.

M. Wherefore was the seuenth daie appoincted, rather then any other?

The number of seuē. C. The number of seuē doeth signifie perfection in the scripture: wherfore the seuenth daie was moste meete, to sette out vnto vs a thyng that should still continue: moreouer, it putteth vs in remembrance that our spirituall rest is but begunne in this life, neither shall it be perfecte vntill we departe this worlde.

Minister.

17. Sondaie. WHat is meante by that whiche our Lorde alledgeth here, saiyng, that it behoueth vs to rest, for so muche as he hath doen thesame?

C. When God had created all his workes in sixe daies, he appoincted the seuenth to the consideration of his woorkes. And to the intent we might the more be stirred thereto, he setteth forthe his owne example vnto vs, because there is nothyng so muche to be desired as to become like vnto hym.

M. Must we then daiely meditate the workes of God? Or is it enough to haue mynde of them one daie in the weeke?

C. Our dutie is to be exercised daily therein:

in: but for our weakenesse sake, there is one certaine daie appointed. And this is that politicke order whereof I speake.

Vee are bounde to praise God continually in his workes.

P. What order then is to bee obserued that daie?

As toucheyng politik order for daies.

C. That the people come together, and giue diligent eare to the woorde of God, vse Common Prayers, and make profession of their Faithe and Religion.

P. What meanest thou by thy saiyng, ỳ it was partly ordeined for the ease of seruants?

C. That thei whiche bee vnder the power of other, might be released somwhat of their labours, the whiche thyng also serueth to the furtheraunce of the Commonwealthe, for so muche as euery man hath iuste cause to bee the readier, willyngly to trauaile the other fiue daie, when thei consider that thei maie take reste in the seuenth.

Colloss. 2.

P. Let vs now see, how this commaundement belongeth vnto vs.

C. As touchyng the Ceremonie thereof it is abolished: for we haue the accomplishment thereof in Christe.

The Ceremonial Sabboth is ended.

P. How so?

C. For our old manne is now crucified by the vertue of his Death: and throughe his Resurrection we are raised againe into a newe-

D.ij. nesse

nesse of life.

M. What is there then in this commaundemente, that concerneth vs?

C. We are bounde to obserue the politike ordre appointed in the Churche, for the hearyng of Gods worde, for commyng together to make common prayers, and for the right vse of the Sacramentes.

M. And doth the figure profit vs no more?

C. Yes verely: For it leadeth vs to the truthe of that thyng, whereof the Sabboth daie is a figure: whiche is, that wee beeyng made the true members of Christe, ought to cease from our owne workes, and committe our selues wholie vnto Gods gouernaunce.

Minister.

18. Sondaie. The fift cõmaundemente.

LEt vs come now vnto the seconde table.

C. Honor thy father and thy mother.

M. What doest thou meane by this worde, Honour?

VVhat honor is due to our superiours?

C. That children vse humble obedience towardes their father and mother, bearyng a reuerent minde toward them, readie to assist and aide them, and willlyng to doe after their cõmaundementes, accordyng to their duetie.

M. Procede.

C. God ioyned also a promes to this commaundement, saiyng: that thy daies maie be prolonged

prolonged vpon the lande, whiche the Lorde thy God hath giuen thee.

M. What is the meanyng of this promes?

C. That God will indue them with a long life, whiche hath their Father and Mother in due reuerence. A long life.

M. How commeth it to passe, that GOD promiseth manne to prolong his life (as if it were a speciall benefite) since this life present is so full of miseries?

C. Though our life be neuer so ful of wretchednesse, yet it is the blessyng of God vnto the faithfull at the least for this one cause, that it is a token of his fatherly fauour, in that he nourisheth them here, and preserueth them.

M. Maie a manne gather of the contrarie parte, that he who liueth not many yers, is accursed of God?

C. No: But rather it commeth to passe many tymes, that our Lorde taketh them soonest of all out of this worlde, whom he loueth moste dearely.

M. In doyng thus, it seemeth that he keepeth not alwaies promes.

C. What promes soeuer God maketh vs, touchyng the benefites of this worlde, wee ought to take it with this condition, so farre forthe as it shalbe expedient for the healthe of Benefites of this worlde are promised with condition.

our soules: For it were a contrary order, not to haue cheef regarde of the soule.

M. And what is to be saied of them, that be disobedient vnto Father and Mother?

The punishmēt of children which disobeye their parētes.

C. God will not onely punishe them with euerlastyng paine in the daie of Iudgement, but he will execute his vengeaunce also vpon their bodies here in this world: either by shortenyng their life, either punishyng them by a shamefull death, or some other wise.

M. Doeth not God speake expressie of the lande of Canaan in this promes.

Psal. 24. 88. and 115.

C. Yes as touchyng the Childzen of Israell: but we muste now take it in a more generall signification, so that in so muche as the whole yearth is the Lordes, we ought to acknowledge that what Countrie so euer wee doe inhabite, god hath giuen vnto vs the same for a dwellyng place.

M. Is there nothyng els to be vnderstande in this Commaundement?

C. Though no mention bee made in it expressly, but of the Father and Mother, yet we muste vnderstande in them all Magistrates, and superiours: for so muche as there is one maner of consideration of them all.

M. What is that?

C. Because God hath giuen vnto theim

preeminence

preeminence: for there is none auctoritie of parentes, of Princes, of Magistrates, or masters, neither any other office, or title of preeminence, but suche as God hath ordained. Roma. 13.

Minister.

29. Sondaie. The sixte Commaundemente.

REhearse the first Commaundement.

C. Thou shalt not kill.

M. Is there nothyng forbidden here but open Murther?

C. Yes verely: For considerying that it is God who giueth this Commaundemente, he doeth not onely giue vs a Lawe to restraine our outward deedes, but principally to bridle the affections of our mynde.

M. Thy meanyng is then, that there is a certain kinde of murther liyng priuely in the harte, the whiche is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to doe hurte vnto our neighbour, is murther before God.

M. Is it enough then, if we beare no hatred nor malice towardes any man?

C. No: for in that that God condempneth hatered, it is to bee vnderstande also, that he requireth of vs to loue all menne vnfeinedlie, procuryng their wealthe.

M. What is the seuenth commaundement? The seuenth Commaundemente.

C. Thou shalt not committe adulterie.

M. What is the effecte of this commaundement?

All whoredome is accursed.

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, excepte wee will prouoke his wrathe against vs.

M. Is there none other thyng required in this commaundement?

The myndе of the Lawmaker is to be considered.

C. Wee must alwaies haue regard to the lawmaker, who considereth not onely the outward worke, but rather ꝑ affection of the hart

M. What is here more required?

1. Cor. 3. 2. Cor. 6.

C. Forsomuche as our bodies and soules are the tẽples of the holie spirit, that we kepe them in purenesse: and therefore we must not onely be chast, as touching the carnall act, but also in harte, woordes, and behauiour, so that there must be no part in vs defiled or vnchast.

Minister.

30. Sondeie. The eight Commaundemente.

GOe on to the eight commaundement.

C. Thou shalt not steale.

M. Doeth this commaundemente forbidde onely suche robberies, as bee punished by common lawes, either doeth it teache any further?

Of Theste.

C. This commaundement reacheth vnto all vnlawfull and deceiueable occupations, whereby we plucke vnto vs any parte of our

neigh-

neighbours substaunce, whether it be by violence, by fraude, or by any other meanes, that God hath not allowed by his worde.

M. Is it enough if a man refrain from the deede doyng, either is it forbidden also to desire any suche thyng?

C. Wee must alwaies haue a consideration, that God was the maker of this Lawe, who, for so muche as he is a Spirit, hath not onely regard to robberies that be committed in deede, but he considereth as well our secret enterprises, our deuises and purposes, and the desires of our myndes, to come by richesse through our neighbours losse. Of inwarde Theste.

M. What behoueth it vs then to doe?

C. We are bounde to doe our indeuoure, that euery man maie haue his due and right.

M. What is the nineth commaundement? The nineth Commaundemente.

C. Thou shalte not beare false witnesse against thy neighbour.

M. Doeth God forbid in this commaundemente, open periurie before a Iudge onely? Either are we charged to make no lye to the disprofite of our neighbours?

C. Under one kinde he giueth a generall doctrine: meanyng that wee maie not speake any thyng, to the repro the of our neighboure falsly, and that wee maie in no wise backbite A generall doctrine touchyng Othes.

hym, nor make lyes of him, wherby he might sustaine losse in his goodes, or bee hindered in his good name.

M. Wherefore doeth he speake expressly of open Periurie?

After customable slaūderyng, and lyyng, there followeth shortly opē Periurie.

C. To the intent that we might the more earnestlie detest this vice of backbityng, and lyyng, signifyyng vnto vs withall, that who so euer doeth accustome hym self to speake slaunderously of his neighboure, or to make any lye to his hinderaunce priuelie, he will not bee ashamed shortlie after to forswear hymself openly.

M. Bee slanderous and lyyng woordes, forbidden here alone? Either bee wee also restrained from all euill thinkyng?

That that is ill to bee doen before men, is ill to be thought before God

C. Aswell the one as the other, by the reason whiche we haue already alledged: for that that is euill in the doyng before menne, is as euill to be willed or thought before God.

M. Declare this in fewe woordes.

C. We are taught by this Commaundemente, not to iudge ill, or to speake any woordes that sounde to the reproche of others, but rather to haue a good opinion of our neighboures, and to maintaine their good fame, so farre forthe as the truthe will beare vs.

Minister.

Let

LET vs come now to the laste Commaundemente. 21. Sondaie. The x. commaũdemẽt.

C. Thou shalt not couette thy neighbours house: Neither shalte thou couette thy neighbours wife, nor his manseruaunte, nor his maide, nor his Oxe, nor his Asse, neither any thyng that is thy neighbours.

M. Seyng the whole Lawe is Spirituall (as thou haste saied) and for so muche as euery one of the other commaundementes were ordeined, as well to correcte the rebellious affections of the harte, as to gouerne the outwarde doynges, it appeareth that this Commaundementes is superfluous.

C. In the other commaundementes, God would suppresse our will and affections, but here in this hee vtterlie inhibiteth all euill thoughtes, light motions, sodaine affections, yea, though wee neuer fullie purpose them, neither consent willyngly to doe them.

M. Saiest thou then, that the least motion or temptation that can enter into the thought of a faithfull manne is synne, though he striue againste it, and will not by any meanes consent vnto it?

C. It is certaine, that all euill thoughtes and motions, doe procede out of our corrupte Nature: whereof I conclude, that the luste

whiche

whiche doe kindle, or stirre vp mannes harte to doe amisse, though he neuer consent to doe the thyng, bee neuerthelesse directly against this commaundemente.

M. This is then breefly thy saiyng, that as euill lustes whereunto men consente, and subiecte themselues, are reproued as synne in the former cõmaundementes: euen so by this commaundement, God requireth of vs suche perfection, that there maie not so muche as one euill motion once enter into our hartes, the whiche might prouoke vs to doe amisse.

Euery euill motion is a sinne.

C. Euen so I meane.

M. Maie we not now make a breef somme of the whole Lawe?

C. Uery easily: for the whole lawe is comprehended in these twoo poinctes, the one is: that we loue God with all our harte, with all our soule, and with our whole mind: the other is, that we loue our neighbour as our self.

The effecte of the whole lawe Math. 22.

M. What is concluded in the loue of God?

C. To loue hym as our God: that wee acknowledge, and take hym for our Soueraine Lorde, Maister, Sauioure, and Father, so that hereby our dutie is to loue hym, to feare hym, to honour hym, to put our whole truste in hym and obeye hym.

M. What doest thou meane by these wor-

des:

des: with all our harte, all our soule, and our whole mynde.

C. It is that we loue GOD with suche a zeale, and feruente affection, that there maie bee in vs no desire, no will, no thought, no indeuour contrary vnto his loue. To loue God with all our hartes.

Minister.

WHat is the meanyng of the seconde poincte? 31. Sondaie.

C. As we be naturally inclined to Loue our selues, and as this affection doeth passe al the reste, euen so our loue towardes our neighbours, ought in suche sorte to beare rule in our hartes, that it should gide vs altogether, and should be a line and rule, thereby to order all our thoughtes and deedes.

M. And whome meanest thou, when thou saiest, our neighbours?

C. I doe not onely signifie our kindred, frēdes, and suche other as be of our familiar acquaintaunce: but suche as bee straungers vnto vs, & more then that, our very enemies.

M. How are we bounde to them?

C. There is a bonde, whereby God hath tied all menne together, whiche is holie, and can not be broken by anye mannes malice.

M. Then thou wilte saie, if anye man hate

vs,

vs, that commeth of hym self: and yet by the verie order whiche GOD hym self hath appointed, he ceaseth not to continue still oure neighboure, and wee are bounde euen so to take hym.

C. So I meane.

M. Seyng the lawe requireth suche a perfecte seruyng of God, is not euery Christian man bounde to frame his life after the same?

No manne can fulfill the Lawe.

C. Yes truely: but we haue in vs so muche weakenesse, that there is no man which fully doeth performe all that the lawe requireth.

M. Why? Doeth God therefore require of vs suche an exquisite perfection, as we bee not able to reache vnto?

C. God requireth nothyng of vs, but that whiche wee are bounde to doe. But if wee giue diligence to frame our liues to this rule sette forthe in the Lawe, then albeit wee bee farre from the attaynyng vnto the perfection thereof, yet the Lorde will not laye to oure charge our defaulte.

M. Speakest thou generally of all menne, or of the faithfull onely?

C. No man is able to begynne to doe the leaste poincte that the Lawe requireth, vntill he be regenerate through the Spirit of God. Moreouer, if it were possible to finde out any

man

man, who were able to perfoyme some parte of that, whiche the Lawe demaundeth, it should not be enough to discharge hym before God, for the Lorde pronounceth, that whosoeuer dooeth not throughly accomplishe euery poincte conteined in the Lawe, is accursed. Deut. 27. Galla. 3.

Minister.

THereof wee muste needes gather, that the Lawe hath two distinct offices, accordyng as there be twoo sortes of men. 23. Sondaie. To what vse the law serueth vs, touchyng the vnfaithfull.

C. What els? For as touchyng theim that beleeue not, it serueth to none other purpose but to reproue theim, and to take from theim all maner of occasion, to excuse theim before GOD: and this is that, whiche Saincte Paule speaketh, namyng it the instrumente of Death and dampnation. But as touchyng the faithfull, it serueth to an other vse. 2. Cor. 3.

M. To what?

C. First, the lawe maketh it knowen vnto thē, that thei can not be iustified by their workes: and so by humblyng them, it doeth stirre theim to searche their Saluation in Christe. To what vse the law serueth vs, touchyng the faithful

Secondlie, where as it requireth more then is possible for any manne to dooe, it warneth theim to praie vnto God, that he would giue them

them strength, and also doeth put theim daiely in remembraunce of their faultes, to beate doune their pride. Thirdlie, it serueth theim in steade of a bridle, to holde them faste in the feare of God.

M. Then albeit for the tyme of this translatorie life, wee neuer accomplishe the Lawe, yet it is not to bee thought a vaine thyng, that it requireth of vs suche a perfection: for thereby it setteth vp a marke vnto vs, to the ende that wee euery one, accordyng to the grace wherewith God hath indued vs, might continually with so muche more feruente affection walke towarde it, and studie daiely more and more to come to it.

C. So it is meante.

M. Haue we not a perfecte rule of all righteousnesse set out in the Lawe?

C. Yes: so perfecte that God demaundeth none other thyng of vs then to followe it: and contrariwise, God disalloweth and refuseth, whatsoeuer a man taketh in hande to doe besides: For obedience is the onely Sacrifice whiche he requireth.

Obedience to the lawe is Gods only seruice, & the sacrifice that he requireth. 1. Samuel. 15 Ieremy. 7.

M. To what purpose then dooeth all those motions, declarations, exhortations, and cõmaundementes serue, whiche the Prophetes make and Apostles?

C. Thei

C. They are nothyng els but expositions of the lawe, whiche leade vs to the obedience of the Lawe rather then drawe vs from it.

M. Yet it seemeth, that the Lawe doth not set out euery mans particulare vocation.

C. Whereas the lawe of God prescribeth that wee ought to render vnto euery manne, that that is his due, wee may right well gather thereof, what euery mannes duetie is, in his state and callyng: further (as we haue alreadie sayde) the residue of the Scripture maketh a more particulare and plaine declaration of the same: for the self same thynges, whiche God hath in fewe woordes comprehended, in these tables of his Commaundementes, other partes of the Scripture doe intreate here and there more at large.

Minister.

SEyng we haue now spokē sufficiently of the right seruing of GOD (that is to saie, of obedience to his will) which is the seconde part of the honour due vnto hym, let vs treate now also of the thirde poincte. 34. Sondrie.

The thirde poinct touchyng the true honnring of god is callyng on hym in our needs.

C. Wee haue saied here before, that the thirde maner of honour, whiche he demaundeth of vs, is to call vppon hym, and to seeke

for helpe at his hande in all our needes.

M. Doest thou meane, that wee must call vpon hym alone?

C. Yea: For he chalengeth this, as a peculiar honour due vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawfull for vs, to require succour at mans hande?

C. There is a greate difference, betwene those twoo thinges: for wee call vppon the name of God, to protest that we looke for no helpe but at his hande, hauyng our whole affiance in hym, & in none els: yet in the meane tyme wee seeke the helpe of menne, so farre forthe as God giueth vs leaue, and as he hath lent them meanes to succour vs.

M. Then to demaunde succour of menne, is nothyng at all contrarie to this, that wee are bounde to make our Praier onely vnto God for helpe, for so muche as wee putte not our trust in them, neither seeke their succour, but so farre forth as God hath ordained them Ministers, and bestowers of his goodnesse, to our necessitie, and comforte.

C. Ye say well: And in verie deede, whatsoeuer benefite wee receiue at any mannes hande, we are bounde so to take it, as if God hym self did deliuer it vnto vs, for the truthe is, that it is he, who sendeth vs all those thynges

ges by their handes.

M. Is it not then our duetie, to giue thankes vnto men for their benefites, seeyng the lawe of Nature so teacheth?

C. Yes: And it were for no more, but for that it hath pleased God to call them to suche honour, as to be the dealers and distributers of his benefites: For God in so doyng, doeth bynde vs vnto theim, and will that wee take the same thankfully at their handes.

M. It appeareth by this, that we maie not call vpon Angelles, or Sainctes departed for helpe.

C. It is certaine: for touchyng Sainctes departed, God hath not appointed vnto them any suche office, as to helpe vs. And as concernyng his Aungels, although he doeth vse them as Ministers to serue for our healthe, yet is it not his will, that we should call vpon theim for helpe, either haue our refuge vnto them in tyme of neede.

Neither angelles nor sainctes departed, are to be called vpon for any helpe.

M. Then what soeuer is not agreable too the order, whiche God hath sette forthe vnto vs, is repugnant vnto his will.

C. I meane no lesse: for if so be we be not content with that order, whiche GOD hath by his worde set foorthe vnto vs, it is a most certaine token of infidelitie. Moreouer, if in

An euident token of infidelitie.

steede of sekyng vpon God alone, for helpe in all our needes, wee shall haue recourse vnto Aungelles, or any other creatures, puttyng any parte of our confidence in them, we commit therein damnable Idolatrie, by attributyng vnto them that thyng, whiche ought to be peculiarely reserued vnto God.

Minister.

35. Sondaie of Praier.

LET vs come now to the right maner of Praier vnto GOD. Is it enough to praie with the Tongue, either is a feruent minde and earnest affection of the harte also required.

VVe muste praie with an hartie affection.

C. The tongue is not alwaie necessary in praiyng: but the vnderstanyng and earnest affection, are alwaies necessarily required.

M. How proue you that.

C. For so muche as GOD is a Spirite, he requireth alwayes the harte: And at all other tymes, so specially in tyme of Praier, when wee shewe our selues in his presence, and enter into communication with hym: and therevpon he maketh a restrainte of his promes, saying: that he will be at hande, to heare onely all them, which cal vpon him in truthe: contrariwise he pronounceth all them accursed, which praie Hypocritically, or without

Psal. 29. 45.

Thei are cursed of GOD, that praie without hartie affection.

out an earneſt affection.

M. Then all ſuche Praiers, as bee made onely with the mouthe, be vnprofitable, and to no vſe.

C. They bee not onely vnprofitable, but prouoke God to diſpleaſure.

M. What maner of affection is required, to make the Praier acceptable?

C. We muſt firſte of all haue ſuche a feeling of our pouertie and wretchedneſſe, that we may perceiue an earneſt vexation, and greef of mynde, through the lothſomneſſe of ſynne: wee muſt alſo haue a feruent deſire to obtaine grace at Gods hande, whiche deſire muſt kindle our hartes, and ingender in vs a feruent Praier.

To pray for things whe we fele not the neceſſitie thereof, is both vnprofitable, & alſo offendeth God.

M. Doe theſe thinges proceade of our nature? Either are they giuen vnto vs by the ſpeciall goodneſſe of God?

C. God muſt woorke herein: for we are of our ſelues dull, and without all luſt to praier, but the Spirite of GOD doeth ſtirre vp in our hartes ſuche ſighes, as no tongue is able to expreſſe, and endueth our myndes with ſuche a zeale and feruent affection, as GOD requireth in Praier.

Roma. 8. Galath. 4.

M. Doeth this doctrine teache vs, that we ought not to diſpoſe, and ſtirre vp our ſelues

to praier?

Gods spirit is our onlie scholmaster to teach vs to praie.

C. Nothyng lesse: but rather contrariwise so oft as we doe feele our selues cold, and not disposed to praier, we ought to make our supplication vnto the Lorde, that it would please hym to enflame vs with his Spirite, whereby we maie bee framed to praier, with suche affection of mynde as we ought to doe.

M. As touchyng the vse of the tongue, thou doest not coumpte it vtterly vnprofitable, in makyng of praiers?

The tongue serueth to a good vse in the makyng of our praier.

C. No: for the wordes whiche the tongue vttereth, do many tymes helpe, stirre vp, and confirme the mynde, so that it is not easily drawen from GOD. Moreouer, for so much as the tongue is created of GOD for his glorie, aboue all other members of the body, it is reason, that the tongue bee employed by all meanes to that vse: finallie, the verie feruente affection of the harte doeth many tymes, through a vehemente motion, enforce the tongue to speake, though a manne did not purpose so to doe.

M. Since it is as thou saiest, to what purpose is it to praie in a language, that a man doeth not vnderstande?

To praie in a strange language, is a mockyng of God.

C. It is a very mockyng of God, and superstitious Hypocrisie.

Minister.

Minister.

WHen we make our praier vnto God, doe we at al aduentures, without sure knowledge, whether we shall obtain any profite or not? Either ought we to be surely perswaded that our prayers will bee heard.

6. Sondaie. 1. Cor. 14. Praier must procede of a sure confidence in Gods promesse.

C. We must haue this euermore as a sure grounde in all our prayers, that they shall bee accepted of GOD, and that we shall obtaine our request, so farre foorthe as it shall bee expedient and necessarie for vs: Wherevpon Sainct Paule saieth, that the right inuocation and praying vnto GOD, proceadeth of faithe. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our prayers vnto hym aright.

Rom. 10.

M. What saiest thou then of them, which be in doubt, whether god wil heare them or not?

whosoeuer doubteth whether God heareth his Praier, obtaineth nothing. Math. 12. Marke. 11.

C. Their prayers are vtterly voyde, seyng God hath made no promes to any such prayers: for he saieth, what soeuer we shall aske if we beleue, he will graunt it vnto vs:

3. thynges make vs bolde to aske of god

M. It remaineth to knowe, by what meanes, and in whose name we may come by this sure confidence, to presente our selues before God, considerynge that wee are vile synners,

and farre vnworthy so to doe.

First his promes. Psal. 50. 55. Esay. 30. 65. Ierem. 29. Joel 1, Math. 6.

C. First of all wee haue promises of God, wherevpon we must staie our myndes, without hauyng any regard of our owne worthinesse. Secondly (if wee bee the Children of GOD) he doth encourage vs, and pushe vs forwarde with his holy Spirite, to come to hym familiarely, as to our Father: and that we should not bee afraied, to come before his glorious Maiestie (although wee bee but as poore wormes of the yearth, and most wretched synners) hee hath giuen vnto vs our Lorde Jesus to be our Mediatour, to the intent that we by the meane of his merites, hauyng recourse vnto God, might haue an assured trust to finde grace.

2. His spirit Rom. 8.

The mediatiõ of christ his owne Soonne. 1 Tim. 2. Heb. 4. 1. Ihon. 8.

VVe maie not praie, but in the name of our Sauiour Christ. Ihon. 14. 1. Ihon. 2. Ephes. 3. Heb 4. Rom. 8.

M. Doest thou meane it thus, that we may not call vpon GOD by Praier, vnlesse it be doen in the name of our Sauiour Christe?

C. Yes: for we haue an expresse commaundement so to doe: and in so doyng, wee haue a sure promesse, that through his intercession all our requestes shall bee graunted vnto vs.

M. It is not then a foolishe presumption, to presente our selues boldly before GOD, since we haue Christ for our Aduocate, and set hym before vs, to the ende that God may for his sake, accept both vs and our praiers.

C. No

C. Noverely: for we make our Praiers, as it were by his owne mouthe, for so muche as he hym selfe openeth the waie for vs, and maketh our Praiers to be heard, yea, and entreateth also continually for vs.

Minister.

LET vs treate nowe of the substaunce of our Praiers. Is it lawfull for vs to praie, for all thynges that wee phantasie, either is there a certaine rule to praie.

37. Sondaie. we may not frame our praiers accordyng to our owne phantásie, but as gods worde teacheth vs, & his holie Spirite directeth vs. Math. 6.

C. If we should folowe our owne phantasy in makyng our Praiers, they should be verie euill framed. For we are so blind, that we are not able to iudge what is meete to bee prayed for: Moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be doen?

C. We must learne of God, what is meete to bee praied for, seeyng hee alone knoweth what is necessarie for vs; that he leadeth vs, as it were by the hande, so that we our owne selues doe nothyng but followe.

M. What instruction hath he giuen vs for Praier?

C. He hath taught vs sufficiently, how, and wherefore to praie throughout the whole Scripture, but to the entent to tyyng vs to one certaine and sure marke, he hath set forth

vnto vs one maner of Praier, wherin he hath briefly comprehended all suche poinctes, as be meete or lawfull for vs to demaunde.

Y. Rehearse that forme of praier.

C. It is the very same that our Lorde Iesus taught his Disciples to praie. For when they asked of hym how they should praie, he aunswered, that they should say on this wise.

Math. 6. Luke. 11.

The faithful praier, which our Lorde hym self taught vs.

OUr Father whiche art in heauen,
hallowed bee thy name:
Thy Kyngdome come:
Thy will bee doen euen in yearth as it is in heauen:
Giue vs this daie our daiely bread:
And forgiue vs our * depes, euen as we forgiue our depters:
And leade vs not into temptation:
But deliuer vs from euill.
For thine is the kingdome, and the power and the glorie for euer. So be it.

Of synnes.

Y. For the more easie vnderstanding hereof: tell mee how many Articles be conteined herein?

The deuisiō of the Lordes Praier.

C. Sire: whereof the three firste doe concerne the glorie of GOD, without any consideration of our selues: the other three touch vs properly, and concerne our wealthe and profite.

Y. Why

M. Why then, ought wee to desire any thyng of GOD, that bryngeth no maner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnesse, doeth dispose and ouer all thynges in suche sorte, that nothyng can tourne to the glorie of his name, whiche is not also profitable vnto vs: so that when his name is sanctified and honored, he maketh it rebound to our Sanctification, and when his Kyngdome commeth, wee are after a sorte partakers therof: yet notwithstandyng, our duetie is at suche tyme as wee aske these thynges, to haue onely regarde to his honour, without any consideration to our selues, or to our owne commoditie.

M. By thy saiyng then, though these three firste petitions are greatly profitable to vs, yet maye wee not make them for any other purpose, but onely to desire to haue GOD honoured.

C. It is euen so: And likewise: albeeit the three laste requestes be ordained, to praie for thynges expedient and necessarie for vs, yet euen in them also, we ought moste earnestly to seeke Gods honour, so that it must bee the cheef ende and marke, whereunto all our wishynges and desires be directed.

Minister.

Minister.

3d. Sondaie. LEt vs come now to the exposition of it: and before that wee procede any further: wherefore is GOD named here, Our Father, rather then by some other name?

In what sence we call God Father.

C. Since in tyme of Praier specially, we ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to be called of vs by a name, whiche soundeth nothyng but all sweetenesse, bountie, and mercifulnesse, thereby to driue awaie all doubtfulnesse & feare, and to make vs conceiue a bold courage, to come familiarly into his presẽce.

M. May wee then come boldly, and familiarly vnto God, euen as a childe may come vnto his father?

C. Yea, and with a great deale more assured confidence, to obtaine whatsoeuer we shal desire: for if we beyng euill, can not chuse but giue vnto our children bread and meate when they aske it, how much lesse can our heauenly Father refuse to giue vs suche thinges as we haue neede of, since he is not onely good, but the verie soueraine goodnesse it self.

Math. 7.

M. Maie we not proue sufficiently by this (that GOD is named our Father) the same thyng whiche we affirmed touchyng Christ, that

that our Praier ought to be grounded, vpon sure trust in his merites and intercession?

C. Yes certainly: for God doeth acknowledge vs none otherwise to bee his children, but onely in so muche as we be the members of his Sonne Christe.

P. Wherefore doest thou not rather call God thy Father, then our Father, as it were of his Sonne Christe.

C. Euery faithfull manne may right well call GOD his Father particularely: but in this forme of Praier, our Sauiour Christe doth teache vs to praie in common, that wee might remember thereby the duetie and charitie, whiche wee owe to our neighbours in our Praiers, and to monishe vs, not to care onely for our selues. VVhy wee call hym our Father.

P. What meaneth this clause: Whiche art in heauen?

C. It is as muche to say, as to name hym high, mightie, and incomprehensible.

P. To what purpose serueth that?

C. That when we cal vpon him by praier, we might learne to lifte vp our myndes, and to withdrawe our immagination from thynkyng any thing of hym worldly, or yearthly, and that wee should not measure hym by our fleshly iudgement, and so make hym subiect

to

to our will and appetite, but rather that wee might with all humblenesse of mynde honour his excellent maiestie, and also that we might haue occasion, to put so muche the more our trust assuredly in hym, considering that he is Lorde and maister of all.

Minister.

38. Sondaie. The first petition.

MAke an exposition of the firste petition.

C. The name of God is his honour & renoume, wherby he is sanctified & praised emong men: therfore we desire that his glory may be aduaunced aboue al things, and euery where.

M. Dost thou meane, that this his glorie may either encrease, or diminishe?

In what sense wee wishe the setting forthe of gods glory.

C. No verely in it selfe: But the meanyng hereof is, that it may be knowen as it ought to bee: and that all the woorkes whiche God doeth, may appeare vnto menne to bee glorious, euen as they be in verie deede, so that he might by all meanes be magnified.

M. What doest thou meane in the seconde request, by the Kyngdome of God?

The second petition wherin the Kyngdome of God consisteth.

C. This Kingdome consisteth principally in twoo poinctes: that is to say, first in that hee gouerneth his electe through his holie Spirite: and againe in that he destroyeth the wicked,

wicked, whiche will not become subiectes to his Kyngdome, to the ende that it may euidently appeare, that there is no power able to withstand his power.

M. What understandest thou in praiyng: that this Kyngdome maie come?

C. That it would please God from daie to daie, to encrease the number of his faithfull flocke, that hee would continually moze and moze, bestowe the giftes of his holy Spirite emong them, vntill the tyme come, when they shall be fully replenished: that he would also cause the light of his truthe, moze and moze to shine, and that he would in such wise make his iustice to be knowen, that the Deuill and his Kyngdome of darkenesse, maye come to vtter confusion, and that all wickednesse may be cleane abolished, and rooted out. The kyngdome of Christ.

M. Is not this request perfozmed daiely?

C. It is partly fulfilled: yet we desire that it may be continually encreased and aduaunced, vnto suche tyme as it shall come to full perfection: whiche thyng shall be at the daye of Iudgement, what tyme God alone shal be magnified, and all creatures shall be abased, and subiect vnto his Maiestie, and so he shall be all in all thinges. The perfect state of Christes kyngdome.

Minister.

In

40. Sondaie. The thirde requeſt touchyng the accõplishment of Gods will.

IN what ſence praieſt thou, that Gods will may be doen?

C. That all creatures may be ſubiect to hym, and obeye hym in ſuche ſorte: that whatſoeuer is doen, may be pleaſaunt to hym.

M. Doeſt thou meane then, that nothyng may be doen contrary to his will?

C. Our requeſt is not onely, that he would bryng all thinges to paſſe, as he hath appointed by his vnſearcheable counſaile, but that he would beate doune all rebellion, ſo that all willes may obeye his will onely.

M. In ſo doyng, doe we not vtterly refuſe our owne willes?

C. Yes vtterly: And we praie not onely, that he would bryng to nought ſuche deſires as be againſt his will, but that he would alſo create in vs newe myndes, and newe hartes, that our owne will beeyng ſette a parte, his Spirite may woorke ſuche a will in vs, as may be in all poinctes agreable vnto hym.

M. Wherefore putteſt thou vnto it: In yearth as it is in heauen?

How Gods will is doen in heauen.

C. Becauſe the Angelles, whiche be his heauenly Creatures, ſtudie nothyng but to pleaſe hym, without any motion to the contrary, we deſire that the like may bee doen in yearth

the yearth, and that all men maie bee framed vnto a like willyng obedience.

Minister.



Dine now to the seconde part: what doest thou meane by thy daily bread which thou askest?

41. Sondaie. The fourth petition. VVhat is meante by our daiely bread.

C. That woorde cõtaineth al thinges whereof we haue nede in this presente life, not onely as touchyng meate, drinke, and clothes, but all maner of thynges, that God knoweth to bee expedient for vs in this worlde, whereby we maie haue the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy daiely nourishemente, since he hath giuen a charge vnto all men, to get their liuyng with the labour of their handes?

C. Albeit wee are commaunded to labour for our liuyng, yet all our labeure, diligence, and prouisiõ that we can make, is not able to procure vs a liuyng, but the onely blessyng of God vppon our handes and trauaile, whiche prospereth the thynges we goe aboute in his name. Moreouer, this is to bee considered, that it is not meate or drinke that nourished vs (notwithstandyng we be commaunded to make prouision for those thynges) but the power of God maintaineth our life, and we vse

God muste blesse our labours.

them onely as Instrumentes.

M. Why calleste thou it, Our breade, since we desire that it maie be giuen vs?

C. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours, albeeit it is nothyng at all due vnto vs: and againe, by this woorde we are put in remembraunce, not to desire an other mannes breade, but that onely whiche wee shall come by, by honest and lawfull meanes, agreeable to Gods ordinaunce.

M. Why saiest thou this daie, and daiely?

wherefore wee call it, daily bread

C. These twoo woordes doe teache vs to bee contented, and not to wishe more then is sufficient for our necessitie.

M. Seeyng this is the common praier belongyng indifferently vnto all men, how is it that the riche (who haue prouided) abundãce of gooodes (for a long tyme) maie make this petition for one daie?

C. All men bothe riche and poore muste vnderstande, that what goodes soeuer thei haue, thei can nothyng profite theim, but so farre forthe as it pleased God to giue theim the vse thereof, so that when we haue plentie, yet we haue nothing, vnlesse he of his goodnesse giue vs also the fruition and vse of the same.

Minister.

What

W. What is conteined in the fift request?

C. That it would please God, to forgiue vs our debtes.

42. Sondaie. The fifte petition.

W. Is there any man liuyng so iuste, that needeth not to make this request?

There is none so holy that hath not nede to aske God forgiuenes of his sinns and debtes. Iob. 10.

C. No surely: for our lorde Iesus prescribed this forme of praier to his Apostles, for the behoofe of his whole churthe: so then who soeuer would exempte hymself from this, refuseth to be of the company of Christes flock: and in very deede, the Scripture doeth plainly testifie, that the moste perfect man that is, if he would alledge one poinct to iustifie hymself thereby before God, should be found faultie in a thousande: It is meete therefore, that euery man haue a recourse continually vnto Gods mercie.

W. After what sort thinkest thou, that our synnes be pardoned vs?

C. Euen as the very wordes of Christ doe sounde: for asmuche as our synnes be as debtes, whereby we are holden faste bounde vnder the daunger of euerlastyng dampnation, we make supplication vnto GOD, that he would of his mere goodnesse pardon them.

Hereby debtes are mēt synnes.

W. Thou meanest then, that wee obtaine forgiuenesse of our synnes, by the free mercie of God onely,

In what sort our sinnes are forgiuen.

C. Yea: for we can by no meanes make amendes for the least faulte that we haue committed, if God did not vse his bountifull liberalitie towardes vs, by forgiuyng them freely euery one.

M. What profite commeth to vs by that, that we are pardoned our synnes?

The fruicte of remissiō of synnes.

C. By this meanes wee are as acceptable vnto God, as if we were iuste and innocente, and also our consciences be surely perswaded of his Fatherly loue towardes vs, whereby we attaine to euerlastyng life and felicitie.

M. When thou makest thy Praier, that he would pardon vs our deptes, euen as we pardon our debters, dooest thou meane thereby, that we deserue to haue our sinnes forgiuē, in that that we forgiue other men their faultes?

Our synnes bee pardoned freely.

C. No verely: for by that meanes we should not haue pardon of our synnes freely, neither should the remission of them bee sufficientely grounded vppon the satisfaction, whiche was made in the death of Christ as it ought to be, but in that that wee forget the wronges doen vnto vs, wee followe his example in gentlenesse, and mekenesse, and now to declare that we are his children, he hath giuen vs this as a badge to bee knowen by, and to certifie our selues that we are so. On the other parte also

he

he doeth vs to witte, that we maie looke for nothyng of hym but extremitie and rigour, if we be not ready to pardon, and to shew fauor vnto them, whiche be in fault towardes vs.

whom God refuseth to coumpte as his childré.

M. Thou meanest then, that God here refuseth to take thē as his children, whiche can not forget wronges cōmitted against them: and that thei should not thinke them selues to be partakers of the heauenly forgiuenesse.

C. Yea verely: and also to the ende that all menne might haue knowledge, that the self same measure, whiche thei mette vnto other, shalbe paied vnto them againe.

M. What is the next petition?

C. Leade vs not into temptation, but deliuer vs from euill.

Minister.

43. Sondaie. The fixte petition. Rom. 7. d. Gallat. 5. 1. Cor. 5.

MAkest thou but one request of this?

C. No: for the seconde part doeth expounde the first.

M. What is the substance of this petition?

C. We desire that God doe not suffer vs to fall to wickednesse, neither peruert vs to be ouercome of the Deuill, nor to bee ledde with the noughtie lustes of our flesh, whiche continually warre against vs: but that he would giue vnto vs power to withstande them, holdyng vs vp with his hande, and keepyng vs

alwaies in his sauegarde, to bee our protectour and guide.

M. By what meanes is this brought to passe?

C. What tyme God doth guide vs by his holie Spirite thereby, causyng vs to Loue goodnes, and to hate euill, to seke after righteousnesse, and to flie from syme: For by his holie Spirite, we ouercome the deuill, sinne, and the flesshe.

M. Hath euery manne needs thus to bee guided?

1.Pet.5. C. Yea euery man: for the deuill watcheth continually for vs, euen as a roryng Lion redie to deuoure vs, and we on the other parte, bee so feeble and fraile, that he would out of hande ouercome vs, if GOD did not bothe strengthen vs, and giue vs the victorie.

M. What signifieth this worde tẽptation?

what is tẽtation? Gene.6.7. C. The wilie guiles, and subtill assaultes of the Deuil, wherewith he assaulteth vs, for asmuche as we are naturally apt to be deceiued, yea, readie to deceiue our selues, and our will is wholie bent to dooe euill, and no whit to doe good.

M. But wherefore requirest thou of God, that he dooe not leade vs into temptation, since that is an office belongyng peculiarely to

to the Deuill?

C. God of his infinite mercie dooeth preserue his faithfull, not sufferyng the Deuill to leade theim out of the waie, neither permittyng that synne haue the vpper hand of them, so likewise, he dooeth not onely giue vp, caste of, and withdrawe his grace from suche as he will punishe, but also he deliuereth theim to the Deuill, committyng theim vnto his tyrannie: he striketh them with blindnesse, and giueth theim vp into reprobate myndes, that thei become vtterly slaues vnto Synne, and subiecte to all temptations.

P. What meaneth the clause whiche followeth? For vnto thee belongeth the Kyngdome, and the power, and the glorie for euer.

C. It putteth vs again in remembraunce that our praiers be grounded vpon God, and vppon his mightie power and goodnesse, and not in any thing that is in vs, since wee of our selues bee vnworthie, once to open our mouthes to call vpon hym: againe, we are taught hereby to conclude al our praiers, in the praisyng of his power and goodnesse.

Minister.

Is it not lawfull for vs, to aske any other petition or thyng, then is here rehearsed? 44. Sondaie.

C. Albeeit, wee are not forbidden to vse other wordes, and to frame them also after an other sort, yet there can no Praier bee acceptable vnto God, vnlesse it bee in effecte and sence framed after this, whiche is vnto vs as it were a perfecte Rule, whereby to praie as we ought to doe.

M. It seemeth now conueniente tyme, to come to the fowerth poinct, touchyng the honour due vnto God.

The fourth kind of honour due vnto God.

C. Wee haue saied alreadie, that it consisteth in acknowledging with the harte, and in confessyng with the mouthe, that God is the aucthour of all goodnesse, that thereby wee maie honour hym.

M. Hath God settre forthe no rule to teache vs, how we should doe this?

C. All the examples in the Scripture, of praisyng and thankes geuyng, ought to be as rules vnto vs.

M. Is there nothing contained in the Lordes Praier, touchyng this matter?

C. Yes: for in that we praie that his name maie bee glorified, wee desire also that all his workes maie be seen (accordyng as thei be in deede) excellente and praise worthie, in suche sorte, that if he punishe vs, wee maie thereby praise the vprightnesse of his Judgemente: if

he

he pardon our faultes, we maie thereby haue occasion to magnifie his mercie, when he performeth his promesse, we maie acknowledge hym to be the infallible truthe: breefly we require that there be nothing at all doen, where in the brightnesse of his glorie be not shewed forthe vnto vs, and this is to giue vnto hym, the laude and praise for all goodnesse.

M. What conclusion maie we gather of al that we haue hetherto spokenn

C. We maie well conclude of this, the saiyng of Christ, that this is life euerlastyng, to knowe the verie liuyng God, and hym whom he hath sent, our Sauiour Christe, to knowe hym, I saie, to the ende to render due honour vnto hym, that thereby he maie become vnto vs not onely a Lorde and a maister, but also a Father and Sauiour: Whereby also wee on the other parte, maie bee his Seruauntes, his Children, and a People wholie consecrated to his glorie.

Ihon. 17. what euerlastyng life is? Marke. 1.

Minister.

WHat is the meanes, to come by a state so excellent?

C. He hath for the same purpose left with vs his holy word whiche is vnto vs as it were, an entrie into the kyngdome of heauen.

45. Sonnaie. Euerlasting life is offered and presented vnto vs by Gods woorde.

M. Where shal we seke for this his worde?
C. It is contained in the holie Scripture.
M. How must we vse this woorde, to haue this profite by it?
C. We muste receiue it, beeyng perfectly perswaded thereof in our conscience, as of an vndoubted truthe, sente doune from heauen, submittyng our selues vnto it with due obedience, louyng it hartely with a feruente and vnfeined affection, hauing it so printed in our hartes that we maie followe it, and confirme our liues wholie vnto it.
M. Do all these thinges lye in our power?
C. No, not one of them all: but God worketh theim in our hartes in this wise, by his holie Spirite.
M. Is it not required of our parte, that we take paine, and dooe our diligence, bothe to heare, and to read this doctrine, whiche is set forthe vnto vs.

We must. giue diligent labor to learne gods word.

C. Yes doubtlesse: and first it is requisite, that euery man priuately in his owne house, giue hymselfe to the studie of this woorde, but principallie euery man is bounde to haunte duely all sermons, made in the congregation of Christe, where this woorde is expounded.
M. Thinkest thou then, that it is not enough, that euery manne doe giue diligence,

to

to reade Gods woorde in his owne house, vnlesse thei come also togethyr, to heare it preached openlie?

C. I thinke it necessarie, if GOD of his goodnesse doe prouide suche meanes, that we maie heare it openly.

M. What is the reason?

C. Because our Sauiour hath set and established this order in his Churche, not to the ende that twoo or three onely should obserue it, but as a generall order for all men: and he hath likewise declared, that this is the onely waie to builde his Churche, and to preserue the same: lette vs therefore enery one be content to haue recourse to this rule, and not become wiser then our Maister.

Pastours or Ministers in the church are necessarie. Ephe. 3. Math. 10. Luke. 10.

M. Is it then a thyng necessarie to haue Pastours, and Ministers in the Churche?

C. Yea verie necessarie: and at their mouthes men are bounde to receiue the woorde of the Lorde with all humble obedience: so that whosoeuer doeth sette light of theim, and regarde not to heare their saiynges, thei contemne also Jesus Christe, and deuide themselues from the fellowship of his flocke.

M. Is it sufficient that we haue been once instruct by their meanes, either els must we heare their doctrine continually?

C. It

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C. It

C. It is nothyng if a man begin well, vnlesse he continue still in the same: for we must keepe vs in Christes schole, and continue still his scholers vnto the ende: and for that cause he hath ordained Ministers in the Churche, to teache vs continually in his name.

Minister.

46. Sondaie.

IS there none other meane besides his worde, whereby God sheweth hym self vnto vs?

Of the Sacramentes.

C. God hath ioyned his Sacramentes, with the preaching of his worde.

M. What is a Sacrament?

C. A Sacramente is an outwarde token of Gods fauour, whiche by a visible Signe doeth represent vnto vs Spirituall thynges, to the ende that Gods promises might take the more deepe roote in our hartes, and that we might so muche the more surely giue credite vnto them.

M. What? Is this possible that a visible, and a materiall signe should haue suche vertue, to certifie our conscience?

C. No, not of it self: but God hath ordained it for suche an ende.

M. Since it is the proper Office of Gods holie Spirite, to zeale and printe the promi-

ses

ſes of God in our hartes, how canſte thou attribute, or giue this propertie vnto the Sacramentes?

The difference betwene gods Spirite and his Sacramentes.

E. There is a greate difference betweene the one and the other: for Gods Spirite is he alone, who in verie deede is able to touch and moue our hartes, to illuminate our myndes, and to aſſure our conſciences in ſuche ſorte, that al thoſe ought to be accompted his onely woorkes, ſo that the whole praiſe and glorie hereof, ought to bee giuen vnto hym onely: notwithſtandyng, it hath pleaſed our Lorde to vſe his Sacramentes, as ſeconde Inſtrumentes thereof, accordyng as it ſemed good vnto hym, without diminiſhyng any pointe of the vertue of his Spirite.

M. Thou meaneſt then, that the efficacie of the Sacramentes, doeth not conſiſt in the viſible Signe, but wholie in the woorkyng of the Spirite of God.

E. I meane euen ſo: Accordyng as it is Gods pleaſure to woorke by meanes by hym ordeined, without any derogation thereby to his glorious power.

M. What moued God to Inſtitute ſuche Inſtrumentes or meanes.

E. He ordained them to helpe and comfort our weakeneſſe: for if wee were of a ſpirituall

nature

The Sacraments were ordeined to helpe our infirmitie.

nature as the Angels are, then we were apte to consider bothe God, and his manifold graces after a Spirituall maner also: but for as muche as wee are clogged with yearthly bodies, it was needefull for vs that God did institute sensible signes, to represente vnto vs Spirituall and heauenly thynges: for otherwise we could not comprehende them. Howeuer it is necessarie for vs, that all our senses bee exercised in his holie promises, that wee might be the better stablished in the same.

Minister.

57. Sondaie. The Sacramentes are necessarie.

SInce God hath ordained his Sacramẽtes for our necessitie, it wer a poinct of arrogancy and presumption, to thinke that thei might be as well lefte of, as vsed.

C. Ye saie truthe: so that whosoeuer doeth willingly forbeare the vse of them, estemyng them as thinges more then needeth, he dishonoureth Jesus Christ, he refuseth his grace, and doeth quenche his holie Spirite.

M. But what assuraunce of Gods grace, be the Sacramentes able to giue, seyng both the godlie, and wicked doe receiue them?

C. Albeeit the Infidelles and wicked, doe make the grace (whiche is presented vnto theim by the Sacramentes) of none effecte,

yet

yet it followeth not, that their office and property is suche.

Q. How, and when is it, that the Sacramentes haue their effect?

When the Sacraments dooe take their effect.

C. When a man receiueth theim in faithe, seking onely in them Christe, and his grace.

Q. What meanest thou by saiyng: that we maie seeke nothyng els but Christe in them?

How christ ought to bee sought out in his Sacramentes

C. I signifie thereby, that we maie not occupie our mindes in considering the outward signes, as though we would seeke our saluation in them: neither maie wee imagine, that there is any peculiar vertue inclosed in them, but contrariwise dooe take the Signe for an aide, to leade vs straight to Christe, and to seeke in hym saluation, and all our felicitie.

Q. If faithe then bee required in the ministration of them, how are thei giuen vnto vs, to strengthen vs in the Faithe, and to assure vs of Gods promises?

The Sacramentes bee meanes to nourish our faithe.

C. It is not enough that faith be once begun in vs for a tyme, but it must still be nourished and maintained, so that it maie growe daiely, and bee increased in vs. For the nourishment, strength, and encrease thereof, God hath giuen vs the Sacramentes, the whiche thyng Sainct Paule declareth, saiyng: that the vse of theim is, to zeale the promises of God

Rom. 4.

God in our hartes.

M. But is not this a token of infidelitie, when we doe not beleue the promises of God vnlesse thei be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

Gods children are not fullie perfecte in this life.

C. It is a token of a weake faithe, and yet the faithe of all the Children of God is suche, notwithstandyng, thei cease not therefore to bee faithfull, albeit thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continually certain remnauntes of vnbeleef in our flesh: and therefore we must indeuour by all meanes continually to profite, and increase in faithe.

Minister.

48. Sondaie. How many Sacraments there be.

How many Sacramentes bee there in the churche of Christ?

C. There bee but twoo, whiche bee common vnto all men, and whiche Christe hym self ordeined for the faithfull.

M. What be thei?

C. Baptisme, and the holie Supper.

M. In what poinctes doe thei agree, and wherein differ thei the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Churche: For it witnesseth vnto vs, that where

where as wee were before straungers from God, he doth now receiue vs into his family. The Supper of the lorde is a testimonie vnto vs, that God will nourishe, and refreshe vs with foode, euen as a good maister of an house studieth to sustaine, and feede suche as be of his household.

The signification of Baptisme. Rom. 6. Ephe. 3.

M. To the ende that we maie vnderstande them, bothe so muche the better, let vs consider them a parte, one after an other: firste, what is the signification of Baptisme?

C. It standeth in twoo pointes: firste, our lorde representeth vnto vs herein the remission of synnes: secondly, our regeneration.

Minister.

46. Sondaie. The misterie of the water in Baptisme.

WHat similitude hath Water in those thinges, that it may represent them?

C. First the remission of sinnes, is a maner of washyng, whereby our soules are clensed from their filthinesse, euen as the filth of our bodies is washed awaie with water.

M. What saiest thou of regeneration?

C. Because the beginnyng of our regeneration standeth in the mortification of our nature, and to the ende that we become newe creatures through the spirite of God, therefore the water is powred vpon the head, to signifie that we are deade, and buried, and that

Wherfore the water is powred on the head

in suche sorte, that our risyng agayne into a new life, is therewithall figured in that, that the powryng of the water, is but a thyng of a very short continuaunce, and not ordeined that we shuld be dyouned thereby.

M. Thou meanest not, that the Water is the washyng of our soules.

The water doth not clense vs, but the blood of Christ onely. 1. Ihon. 1. 2. Peter. 1.

C. No: for that belongeth to the bloud of our Sauiour Christ alone, whiche was shed that all our filthe might be wiped awaie, and that we might be compted pure and without spot, euen before God: the whiche thyng then taketh effect in vs, what tyme our consciences bee sprinckeled therewith by Gods holie spirite, but the Sacrament doeth testifie, and declare it vnto vs.

The water is not a bare signe. The promes ioyned to it.

M. Meanest thou then, ỹ the water stãdeth in none other steede vnto vs, but as a figure?

C. It is suche a figure, as hath the veritie ioyned vnto it: for God keepeth his promes, and deceiueth no manne: wherefore it is certaine that remission of synnes, and newnesse of life is offred vnto vs in Baptisme, and that we receiue the same there.

M. Is this grace receiued indifferently of all menne?

C. No: for diuers thyough their wickednesse, cause it to stande them in no steede, ne-

uerthe-

uertheleſſe, the Sacramente looſeth not his
propertie, albeit that none feele the comforte
thereof, but onely the faithfull.

M. What thyng is that, whereby our re-
generation is wrought in vs?

C. By the death and Reſurrection of our Sauiour Chriſte: For his death ſtandeth in this ſteede vnto vs, that by it our olde Adam is crucified, and our ſynfull Nature is as it were buried, ſo that it beareth no more rule in vs. As touchyng the newnes of life, which is to be obedient to Gods will, that wee obtaine by his Reſurrection. VVhereby we are renued in ſpirite.

M. How doe we obtaine this grace in Baptiſme?

C. Becauſe wee are there cloathed with Chriſt, and indued with his holy ſpirite, if ſo be that wee make not our ſelues vnworthy of his promiſes, whiche be there geuen vnto vs.

M. As touchyng our parte: what is the right vſe of Baptiſme?

C. The right vſe thereof ſtandeth in faith and repentaunce: that is, in that wee be ſure, that wee haue our conſciences clenſed in the bloud of Chriſte: and in that we bothe feele in our ſelues, and make it knowen to others by our workes, that his ſpirite abideth in vs, to mortifie our affections, and ſo to make vs VVherein the right vſing of Baptiſme ſtandeth.

ready to doe the will of God.

Minister.

So. Sondaie. The Baptisme of infantes.

SEyng all this is required in the right vsyng of Baptisme, how is it that little childzen be Baptized?

C. I did not meane, that faithe and repentaunce, ought alwaies to goe before the ministration of this sacrament: for that is onely requisite in them that be of age and discreation, so that it is sufficient, if the little childzen shewe forthe the fruites of Baptisme, when they are come to sufficient age to knowe it.

M. How wilte thou proue, that there is no inconuenience in this doyng?

Deut. 10. 30. Iere. 4.

C. For in like maner Circumcision was a Sacrament of repentance, as Moyses and the Prophetes doe witnesse, and also a Sacrament of faithe, as sainct Paule teacheth, and yet God did not debarre little childzen, from the receiuyng of the same.

Rom. 4.

M. No: But art thou able to proue sufficiently, that there is a good reason, that they should bee receiued to Baptisme, as that the other should be Circumcised?

The promises whiche were made to the Iewes onely are now offered vnto all men.

C. Yea: for the same promises, which God did make in time past, to his people of Israel are now extended vnto al coastes of the worlde.

M. And foloweth it therfore, that we must

vse

vse also this signe?

C. Yea, if we will consider the thing effectually: For Christe hath not made vs partakers of that grace, whiche belongeth in tyme paste to the children of Israell, to the intent he would in vs diminish or obscure it, but rather to shewe foorthe his goodnesse more euidently, and in greater aboundance.

M. Doest thou compt then, that if we did deny Baptisme to little children, the grace of God should bee diminished, by the commyng of Christe?

C. Yea surely: For wee should be by that meanes destitute of the expresse Signe of Gods bountifull mercie towardes our children, the whiche thyng they that were vnder the Lawe had: and in very deede this thyng serueth highly to our comfort, and to the stablishyng of the promes, whiche hath been made vnto vs from the beginnyng.

M. Thy mynde is then, that for as muche as it pleased God in old tyme, to declare hym self to bee our Sauiour, yea, of little children and that hee thought it also good to zeale his fauorable promes in their bodies, by an outward Sacrament, that therefore it is verie good reason, that there bee no lesse tokens of assurance after Christes commyng, since the

selfsame promes continueth still, and is more openly uttered, aswell by worde as deede.

C. Yea: and moreouer, it seemeth a thyng worthy of notable reprehẽsion, if men would doe so muche wrong vnto children, as to deny them the signe, whiche is a thyng of lesse price, since the vertue and substaunce of Baptisme belongeth vnto theim, whiche is of muche higher estimation.

M. For what consideration ought wee to Baptise little children?

To what purpose children are Baptized.

C. In token that they are inheritors of the blessyng of God, whiche is promised to the seede of the faithfull, that when they come to age, they should be instructed what the meanyng of Baptisme is, to profite theim selues thereby.

Minister.

St. Sondaie. Of the lordes Supper.

LEt vs now speake of the Supper, and first what is the signification thereof?

C. Our Lorde did ordaine it, to put vs in assuraunce, that by the distribution of his bodie and bloud, our soules are nourished, in the hope of life euerlastyng.

M. Why is it that our Lorde representeth vnto vs, his body by the bread, and his bloud by the wine?

C. To signifie vnto vs, that what proper-

tie

tie the bread hath towardes our bodies, that is, to feede, and sustayne them in this transitorie life, the self same propertie also his bodie hath touchyng our soules, that is, to nourishe them spiritually. And in like maner, as the wine doeth strengthen, comforte, and reioyce man, euen so his bloud is our full ioye, comfort, and spirituall strength.

Christ offereth to vs his body by the bread, and his bloud by the wine.

C. Doest thou meane, that we must be indede, partakers of the bodie and bloudde of the Lorde?

C. I meane so: For since the whole truste and assuraunce of our saluation doeth consist in the obedience, whiche hee hath performed vnto God his Father (in that that God doeth accept and take it, as if it were oures) wee must first possesse hym, seeyng that his benefites doe not belong vnto vs, vntill hee haue first giuen hym self vnto vs.

The onely staie of our truste.

M. Why? did not Christ giue himself vnto vs, what tyme he gaue hym self to bee crucified, that thereby we might be brought into the fauour of God his father, and bee deliuered from dampnation?

C. Yes: but that doeth not suffice, vnlesse we doe receiue hym withall, in suche sort as wee maie feele in our consciences, the fruite, and efficacie of his death and passion.

M. Is not faithe the ready meanes, to receiue Christ by?

C. No doubt: and not onely in that we beleue, that he died and rose againe, to deliuer vs from euerlastyng death, and to procure vs also euerlastyng life, but also by that hee dwelleth in vs, and is ioyned with vs, as the head with the members, to the ende to make vs partakers of all his graces, by the force of this ioynyng together.

After what sort we receiue christ

Minister.

52. Sondaie. HAue we Christ ioyned vnto vs by none other meanes, then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preachyng of the Gospell, as S. Paule witnesseth, in that that our Lorde Iesus doth promes vs therein, that we are bone of his bones, and flesh of his flesh: and againe, that he is the bread of life, which came doune from Heauen to nourishe our soules, and in an other place, that wee are one with hym, euen as he hym self is one with his father, and suche like.

1. Cor. 1.

Ephes. 5. Ihon. 6.

Ihon. 17.

M. What is there more to bee had in this Sacrament? Or to what vse dooeth it serue vs besides?

C. This

C. This is the difference, that this our ioynyng together is more euidently, and plenteously set foorthe vnto vs: albeit our sauiour Christ, be in verie deede exhibited vnto vs, both by Baptisme, and by the preachyng of his worde, yet that is but in a parte, as it were, and not fully.

M. What is it then briefly, that wee haue by this signe of bread?

what doth the signe of bread teach vs.

C. That the bodie of our Lorde Jesus, for so muche as it was once offered vp for vs in Sacrifice, to hyng vs vnto Gods fauour, is now giuen vnto vs, to assure vs, that we are partakers of this reconciliation.

what is signified to vs by the wine.

M. And what haue we by ỹ signe of wine?

C. It assureth vs that as our Lord Jesus, did shedde his blood once on the Crosse for a full price, and satisfaction of all our synnes, euen so hee nowe giueth it vnto our soule to drinke, whereby wee should not doubt to receiue the fruite, and benefite thereof.

M. By these thine answers I gather, that the Lordes supper doth direct vs to the death and Passion of our Sauiour Christe, to the intent wee may bee partakers of the vertue thereof.

The Lords Supper is not a Sacrifice propiciatory.

C. Iedoeth so: for euen then the onely and euerlasting Sacrifice, was offered vp for our

redemptiō. Wherfore there remaineth now nothing eles, but that wee should haue the fruites thereof.

M. The Supper was it not then ordeyned, to offer vp the body and blood of our Sauiour to God his father?

Christ alone is the euerlastyng bishop. Math. 26. Hebre. 5.

C. No: for there is none but he alone, vnto whom that office belongeth, for so muche as hee is the euerlastyng Sacrificer, but the charge that he hath giuen vnto vs, is, that we doe receiue his body, and not offer it.

Minister.

53. Sondaie. The ordainyng of two signes was for our weakenes.

WHerefore be there twoo signes instituted?

C. Our lord did that to helpe our infirmitie, signifiyng that he is as well the drinke, as the meate of our soule, to the ende we might bee content to seeke our nourishment fully, and wholy in hym, and no where els.

M. Doeth the second signe, whiche is the Cuppe, belong indifferently vnto all men?

C. Yea, and that by the commaundement of our sauiour Christe, contrary whereunto we maie in no wise doe.

M. Receiue we in the supper onely the tokens of the thinges afore rehersed: either are they effectually in dede there giuen vnto vs?

C. For

C. For so muche as our sauiour Christ is the truthe it selfe, it is moste certaine, that the promises, whiche he made at his Supper, be there in deede accomplished, and that whiche is figured by the signes, is truely performed: so then, accordyng as he there made promes, and as the signes doe represent, there is no doubte, but hee maketh vs partakers of his very substaunce, to make vs also to growe into one like with hym.

How we receiue Christ in the Suppe.

M. How maie this be doen, seing the body of our Sauiour Christe is in heauen, and we are here as pilgrimes on the yearth?

C. Uerely it commeth to passe, by the wonderous and vnsearcheable woorkyng of his spirite, who ioyneth easely together, thynges beyng farre asonder in place.

M. Then his body is not presently included in the bread, neither his bloud conteined within the cuppe.

C. No: but cleane contrariwise, if we will haue the substaunce of the Sacramente, wee must lifte vp our hartes into Heauen, where our sauiour Christe is in the glory of his Father, from whence we haue sure hope, that he will come for our redemption: and therefore we may not searche hym in these corruptible elementes.

VVhat is to be doen if we will receiue the substance of the Sacrament.

M. So

M. So then thy iudgement is, that there be two thinges in this Sacrament: the substaunce of bread and Wine, whiche wee see with the eye, touche with our hand, taste with our mouthe: and also Christe, by whom our soules are inwardly nourished.

Pledges of our resurrection.

C. You say truth: and in suche sort that we haue therewith also a sure token, and as it were, a pledge of the rysing againe of our bodies, in so muche as they are alreadie made partakers of the signe of life.

Minister.

54. Sondaie. 1. Cor. 11.

HOw ought this sacramẽt to be vsed?

C. Saunct Paule teacheth the right maner of the vsyng thereof: whiche is that euery man examine hym self, before that he come vnto it.

M. Wherein ought a man to examine hym self.

C. He must consider whether he be a true member of Christe?

M. Whereby may a man haue sure knowledge thereof?

The sure tokens of a true Christian.

C. If he haue true faith, and repentaunce, and doe loue his neighbour with an vnfeined loue, not keepyng in his harte any rancour, hatred, or debate.

M. But is it requisite, to haue a perfecte faith,

faith, and perfect loue?

C. Wee muste needes haue bothe sounde, right, and not counterfeited: but to speake of suche a perfection, as vnto which nothyng can be added, it can not be found in man: also this Supper had beene a thyng ordeined in vaine, if none were meete to come to it, vnlesse he were throughly perfect.

M. By this saiyng, our imperfection doth no whit hinder vs, from commyng therunto.

C. Rather contrariwise, it should stand vs in no stede, if we were not vnperfect: for it is an helpe and succour against our infirmitie.

M. Doe these two Sacramentes serue to none other ende, but to support and beare vp our imperfection?

C. Yes: they are also signes and badges of our profession, that is to saye, by theym wee protest openly, that wee are the people of God, and make open profession of our Christian religion.

M. What shall we then iudge of hym, that refuseth to vse them?

C. Wee ought not to compt hym a christen man: for in so doyng, he refuseth to confesse hymself to be a christen, and what is that els? but as it were couertly to refuse Christ?

M. Is it enough to receiue them bothe,

once

How is it that we receiue the ſupper oftentimes, though we may be but once baptiſed.

once onely in our life tyme?

C. Baptiſme was ordeined to be receiued but once: wherefore it is not lawfull to bee Baptiſed againe: But it is otherwiſe to bee thought of the Supper.

M. What is the reaſon thereof?

C. By Baptiſme God doth bring, and receiue vs into his Churche, and when he hath once receiued vs, hee declareth alſo to vs by the ſupper, that he will feede vs continually.

Miniſter.

55. Sondaie. To whom the miniſtration of the Sacramentes doe belong.

TO whom belongeth the Miniſtration of Baptiſme, and the Lords Supper?

C. Unto them, who haue the charge to preach openly in the Churche: for the preaching of Gods word, and the miniſtration of the Sacramentes: bee thinges ioyntly belongyng to one kinde of office.

M. Is there not a proofe to bee brought for this, out of the ſcripture?

C. Our Lord giueth ſpeciall charge to his Apoſtles, as well to baptiſe as to preach, and as touchyng the Supper, he giueth them iniunction to folow his example, now he did the part of a Miniſter, in y he gaue it to others.

Math. 28.

M. The paſtours, who bee the miniſtrs of the Sacramentes, ought they to receiue indifferently, euery perſon that commeth?

C. As

C. As touchyng Baptisme, for asmuch as there bee none in our tyme Baptised, but little children, there ought to be no choyce vsed, but as concernyng the Supper, the minister must refuse to giue it to them that be vtterly vnworthy.

who ought to be shut out from the Supper

M. Wherefore?

C. Because that otherwise the Supper of the Lorde should be defiled, and dishonoured.

M. But yet our lord admitted Judas to the holy supper, notwithstanding his wickednes?

C. Yea: for his wickednesse was hetherto hid: & albeit our Lord knewe it right wel, yet was it not notorious, and knowen vnto men.

VVherfore Iudas was admitted.

M. What waie is to be vsed then, towards the hypocrites?

C. The minister ought not to exclude, and shut theym out as vnworthy, but he must tary vntill it shall please GOD, to make their close wickednesse knowne.

M. What if he hymself knowe, or if he bee priuely aduertised of any suche?

C. That is not a sufficient cause for hym to denie theym the Supper, vnlesse he haue the thyng tried by sufficient proofe, and therewith the iudgement of the Churche.

M. It is then meete, to haue a pollitique order touchyng this matter.

C. What

C. What els: If the congregation be wel ordered, there must be certaine appointed to watche, and take diligent heede, for suche open crimes as may bee committed: and they hauyng auctho*r*itie, ought in the name of the whole Churche, to inhibite suche as be by no meanes meete, neither can bee partakers thereof, without the dishonour of God, and the offence of the faithfull.

¶ The ende of the instruction of children in the faithe.

¶ The maner to examine children before they be admitted to the Supper of the Lorde.

Minister.

IN whom doest thou beleue?

The Childe.

I beleue in God the Father, and in Iesus chri*s*t his sonne, and in the holy Ghoste, and looke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Ghost be they any more then one God?

C. No: although they bee distinct in persons.

M. What is the effect of thy faithe?

C. That God the father of our loorde Iesus Christe

Christ (and so by hym of vs all) is the beginnyng, and principall cause of all thinges, the whiche he gouerneth in suche sorte, that nothyng can bee doen without his ordinaunce, and prouidence. Nexte, that Jesus Christe his sonne, came doune into this world, and accomplished all thynges, whiche were necessarie for our saluation: and ascended into heauen, where he sitteth at the right hande of the Father, that is, that he hath all power in heauen, and in yearth, and shall come againe from thence, to iudge the whole world. Furthermore, that the holy ghoste is verie God, because he is the vertue, and power of God, and pricketh in our heartes, the promises made vnto vs in Jesus Christe. And finally, that the churche is sainctified, and deliuered from their synnes, through the mercies of God, and shall after this life, rise againe to life euerlastyng.

Q. Must we serue God, accordyng as hee hath commaunded: or els as mens traditions teache vs.

C. We must serue hym, as he hath taught vs by his worde and commaundementes, and not accordyng to the commaundementes of men.

Q. Canst thou keepe Gods commaunde-

mentes of thy self?

C. No verely.

M. Who then doth keepe, and fulfill them in thee?

C. The holy ghoſt.

M. When God then giueth thee this holy ghoſt, canſt thou perfectly obſerue them?

C. No, not ſo.

M. Why? God doeth curſe, and reiect all ſuch as do not in euery poinct fulfill his commaundementes?

C. It is true.

M. By what meanes then ſhalt thou be ſaued, and deliuered from the curſe of God?

C. By the death and paſſion of our Lorde Jeſus Chriſte.

M. How ſo?

C. For becauſe that by his death, he hath reſtored vs to life, and reconciled vs to God his father.

M. To whō doeſt thou make thy praiers?

C. I praie to God in the name of our lorde Jeſus Chriſte our aduocate, and mediatour, referring all my praiers to that ſcope, whiche Chriſte our Sauiour hath left vs a moſt ſufficient and abſolute rule.

M. How many Sacramentes are there in Chriſtes Churche?

C. Two

C. Two: Baptisme, & the lordes Supper.

Q. What is meant by Baptisme?

C. First, it signifieth that wee haue forgiuenesse of our sinnes by the bloud of Christ. Secondly, it setteth before our eyes our regeneration, or newe spirituall birth.

Q. What signifieth the supper of the lord?

C. That by the spirituall eating, and drinkyng of the body and bloud of our Lorde Iesus Christ, our soules are nourished vnto life euerlastyng.

Q. What doth the bread and wine, represent in the lordes Supper.

C. That as our bodies are nourished therwith, our soules are sustained, and nourished with the vertue of Christes body and bloud: not that they are inclosed in the breade, and wine, but we must seeke Christ in heauen, in the glorie of God in his father.

Q. By what meanes may we attaine vnto hym there?

C. By faithe, whiche Gods spirit worketh in our hartes, assuring vs of Gods promises made to vs in his holy Gospell.

¶ *The ende.*

¶ *A praier to be said in the Morning.*

ALmightie, and most gracious God, we hartely thanke thee for the swete sleepe, and comfortable rest, whiche thou hast giuen vs this night, and forasmuch as thou hast commaunded by thy holy worde that no man should bee idle, but all occupied in godly and vertuous exercises, euery man accordyng to his callyng, wee most humblie beseche thee, that thine eyes may extende vpon vs, dayly defende vs, cherishe, comforte, and gouerne vs, & all our counsailes, studies and labors, in suche wise, that we may spend and bestowe this day, accordyng to thy most holy will, without the hurtyng of our neighbours, and that wee may diligently, and warely eschue, & auoyde all thinges that should displease thee, sette thee alwayes before our eyes, liue in thy feare, worlyng that may be found acceptable before thy diuine maiestie: Through Jesus Christ our Lorde. So be it.

¶ *The confession of our synnes.*

ETernall God, and most mercifull father, wee confesse, and acknowledge here before thy diuine maiestie, that we are miserable 1 synners, 2 conceiued, and borne in synne, and iniquitie, so that in vs there is 3 no goodnes. For the 4 flesshe euermore rebelleth against the spirite, wherely we

1. Rom. 3. a.
Psal. 4. b.
2. Psalm. li. a
3. Rom. 7. a.
4. Gala 5. a.

wee continually transgresse thyne holy pre-
ceptes, and commaundementes, and so pur-
chase to our selues, through thy iuste iudge-
ment* death, and damnation. Notwithstan- Rom 2.
dyng, O heauenly father, for asmuche as we Iere. 3.g.
are displeased with our selues, for the synnes Esay. 20.b.
that wee haue committed against thee, and
do vnfeinedly repent vs of the same, we most
humbly beseech thee, for Iesus Christes sake
to shewe thy mercy vpon vs, to forgiue vs all
our synnes, and to increase thyne holy spirite
in vs, that we* acknowledgyng from the bot- Collos. 2.a.
tome of our heartes, our owne vnrighteous- Rom. 6 a.
nesse, may from henceforth not onely morti- Ephes. 3.c.
fie our sinfull lustes and affections, but also 1. Peter. 2.
bryng forth suche fruites, as may bee agrea-
ble to thy most blessed will, not for the wor-
thynes thereof, but for the* merites of thy de- Rom. 5.a.
arly beloued sonne Iesus christ our onely sa- Heb. 9.d.
uiour, whom thou hast already giuen an obla- Ephes. 2.d.
tion and offryng for our sinnes, and for whose
*sake we are certainely persuaded, that thou Ihon. 14.b.
wilt denie vs nothing, that we shall aske in and 16.c.
his name, accordyng to thy will. For thy spi- Matth. 7.b.
rite* doeth assure our consciences, that thou Iames. 1.a.
art our heauenly father, and so louest vs thy 1. Ihon. 3.b.
children through hym, that * nothyng is able Rom. 8.b.
to remoue thyne heauenly grace, and fauour *Rom. 8.g.

from vs. To thee therefore O Father, with the sonne, and the holy ghoste, be all honour and glorie, world without ende. So be it.

¶ A Confession of our synnes.

O Mercifull, and moste louyng Father, whose loue is infinite, whose mercie indureth for euer, we synfull creatures, trusting in thine vnspeakeable goodnes, and loue towardes vs, doe appeare this morning before thy diuine Maiestie, moste humbly confessyng our manifolde synnes, and innumerable transgression of thy commaundementes, and fatherly will: against thee onely, against thee, O lorde, haue we synned, we acknowledge our offences, wee accuse our selues vnto thee, O mercifull lord, and will not hide our vnrighteousnesses, wee finde in our selues nothing but ignorance of thy will, and disobedience, mistrust, doubtfulnesse in thy goodnesse, incredulitie, hatred, and contempt of all spirituall thinges, selfe loue, confidence in our selues, and feruent lustyng after carnal thinges of this world: and this tree of our corrupt nature, bringeth forth continually in vs none other fruites, but rotten and vnsauery woorkes of the flesh, in thoughtes, woordes, and doynges vnto condemnation. Wherefore wee humbly beseche thy fatherly

goodnesse:

goodnesse, euen for thy sonne Iesus Christes sake (whom thou hast set forth for a purchaser of mercie vnto vs, through faith in his blood) make our hartes cleane, take away our stony hartes, and giue vnto vs a true and liuely faith, whiche shall worke continually by loue through christ, haue mercie vpon vs, forgiue vs our sinnes, for thy sonnes sake, certifie our consciences of remission of the same, by thy holy spirite, by whose operation so mortified in vs, our old man, the whole body of sinne, ỹ we continually dying vnto synne, may walke in newnes of life, to ỹ glory of thy holy name through Iesus Christ our sauiour. Amen.

¶ A forme of Praiers to be vsed in priuate houses, euery mornyng, and euenyng.

Mornyng Praier.

ALmightie God, and moste mercifull father, we doe not* presume our selues here before thy maiestie, trusting in our owne merites, or worthinesse, but in thy manifold mercies: whiche hast promised to heare our praiers, and* graunt our requestes, whiche wee shall make to thee, in the name of thy beloued sonne Iesus Christ our lorde, who hath also commaunded vs to assemble our selues together in his* name, with full assurance that he will not onely be emong

Daniel. 9. c.

Iohn. 16. c.

Math. 11.

vs, but also bee our mediatour, and aduocate towardes thy maiestie, that we may* obtaine all thynges, whiche shall seeme expedient to thy blessed will for our necessitie. Therefore wee beseeche thee, most mercifull Father, to tourne thy louyng countenaunce towardes vs* and impute not vnto vs, our manifolde synnes and offenses, whereby wee iustly deserue thy wrath, and sharpe punishment, but rather receiue vs to thy mercie, for Jesus Christes sake, accepting his death, and passion, as a iust* recompence for all our offences in whom onely thou art pleased, and through whom thou canst not be offended with vs.

1. Tim. 8. b.
1. Ihon. 3.
Psalm. 32. a.
1. Ihon. 2. a.

And seeing that of thy greate mercies, we haue quietly passed this night, graūt, O heauenly Father, that we may bestowe this day wholy in thy seruice, so that all our* thoughtes, woordes, and deedes, may redound to the glory of thy name, and good ensample to all men: who seeyng our good woorkes, may glorifie thee our heauenly father.

Collo. 4. c.

And forasmuch as of thy mere fauour and loue, thou hast not onely created vs to thyne owne similitude, and likenesse, but also haste chosen vs to bee heires with thy deare sonne Jesus Christ, of that immortall kingdome, whiche thou preparedst for vs, before the beginnyng

Gene. 2. d.

ginnyng of the worlde, we beseche thee to *increase our faith, and knowledge, & to lighten our hartes with thyne holy spirite, that wee may in the meane tyme, liue in godly conuersation, and integritie of life, knowyng* that Idolatres, adulterers, couetous men, contencious persons, drunkards, gluttons, and such like, shall not inherite the kingdome of God. Luke.17.a. Gala.5.d.

And because thou hast commaunded vs to praie one for another, we do not onely make request, O lord, for our selues, and them that thou haste already called to the true vnderstandyng of thyne heauenly will, but for all people and nations* of the world, who as thei knowe by thy wonderfull workes, that thou art God ouer al, so they may be instructed by thyne holy spirit, to beleue in thee their onely sauiour and redemer. (But forasmuch as they cannot * beleue, except they heare, or cannot heare, but by preachyng, and none can preach except they be sent) therfore, O lord, raise vp faithfull distributers of thy misteries, who settyng aparte all worldly respectes, may both in their life, and doctrine, onely seeke thy glory. Contrarily confound* Sathan, Antichrist, with all hirelinges, and papistes, whō thou hast alredy cast of into a reprobate sence that they may not by sectes, scismes, heresies Actes 10.c. 1.Timo.2.c. Rom.10.d. Rom.16.c.

and errours disquiet thy little flocke. And
1 because, O lorde, we are fallen into the latter
Math.4. daies and daungerous tymes, wherin ignorauncе hath gotten the vpper hande, and Sathan with his ministers seeke by all meanes, to quench the light of the gospell, we beseche thee to maintaine the cause, against those ra-
Math.10. uenyng Wolues, and strengthen all thy seruauntes, whom they kepe in prison, and bondage, for the confession of thy trueth. Let not thy long suffering be an occasion, either to increase their tiranny, or to discourage thy children, neither yet let our sinnes, & wickednes be an hinderaunce to thy mercies, but with speede, O lord, consider the greate miseries, and afflictions of thy poore churche, which in sondrie places, by ỹ rage of enemies is greeuously tormented, and this wee confesse, O Lorde, to come moste iustly for our synnes, whiche (notwithstandyng thy manifolde benefites, wherby thou doest dayly allure vs to loue thee, and thy sharpe threatninges, wherby we haue occasion to feare thee and spedily to repent) yet continue in our owne wickednes, and feele not our hartes so touched with the displeasure of our synnes, as we ought to doe, therefore, O Lorde, create in vs newe hartes, that with feruent myndes wee maie be-

bewaile our manifolde sinnes, and earnestly repent vs, for our former wickednesse, and vngodly behauour, towardes thee, and whereas we cannot of our selues purchase thy pardon, yet wee humbly beseeche thee for Jesus Christes sake, to shewe thy mercy vppon vs, and receiue vs againe to thy fauour. Graunt vs deare father, these our requestes, and all other thinges necessary for vs, and thy whole Church, according to thy promises in Jesus Christ our lorde: in whose name we beseeche thee, as he hath taught vs saying: Our fa. &c.

Rom. 12. d. 1. Cor. 3. Luke. 17. c.

¶ Thankes geuyng before Dinner.

O Heauenly father, which art the fountayne, and full treasure of all goodnesse, wee beseeche thee, to shewe thy mercies vpon vs thy children, and * sanctifie these giftes, whiche we receiue of thy mercifull liberalitie, grauntyng vs grace so to vse them * soberly, and purely, according to thy blessed will: so that hereby we may acknowledge thee to bee the aucthour, and giuer of all good thinges, and aboue all that wee may remember continually to seeke the * spirituall foode of thy word: wherewith our soules may be nourished euerlastingly, through our Sauiour Christe, who is the true * bread of life whiche came doune from heauen, of whom whosoeuer

Ihon. 9. c.

Ihon. 6. c. d.

Titus. 2. c.

1. Tim. 4.

whosoeuer eateth shall liue for euer. So be it.

¶ Thankes geuyng after Dinner.

GLorie, praise, and honour be vnto thee most mercifull, and omnipotent Father, who of thyne infinite goodnesse hast created man, to thine owne Image, and similitude, who also hath fedde, and dayly feedest of thy most bountifull hande, all liuyng creatures, graunt vnto vs, that as thou haste nourished these our mortall bodies with corporall foode, so thou wouldest replenishe our soules, with the perfect knowledge of the liuely word, of thy beloued sonne Iesus christ, to whom be praise, glory, and honor for euer.

God saue the Churche vniuersall: GOD comfort them that be comfortlesse: Lorde increase our faithe: O Lorde, for Christe thy sonne sake, be mercifull to the common wealthes, where thy Gospell is truely preached, and harbour graunted to the afflicted members of Christes body: and illuminate accordyng to thy good pleasure, all nations, with the brightnesse of thy word. So be it.

¶ Thankes geuyng before Supper.

ETernall, and euerliuyng God, Father of our Lorde Iesus Christe, who of thy moste singular loue, whiche thou bearest to mankind, hast appointed to his sustenaunce,

naunce, not onely the fruites of the yearth, but also the foules of the ayre, and beastes of the yearth: and fishes of the sea, and hast commaunded thy benefites to be receiued, as frō thine handes, with thankesgiuyng, assuryng thy children, by the mouth of thine Apostle, Titus. 1. that to the cleane all thynges are cleane, as the creatures, whiche bee sanctified by thy worde, and by prayer: graunt vnto vs so moderatly to vse these thy giftes present, that the bodies beyng refreshed, the soules may be more able to proceede in all good workes, to the prayse of thy holy name. So be it.

¶ Thankes geuyng after Supper.

THe God of al power, who hath called from death, that great pastour of the shepe, our Lord Iesus: comfort and defende the flocke, which he hath redeemed by the bloud of the eternall Testamente: increase the nomber of true preachers: repress the rage of obstinate Tyrantes: mittigate, and lighten the hartes of the ignorant, relieue the payne of suche as be afflicted, but especially of those that suffer for the testimonie of his truthe, and finally, confounde Sathan, by the power of our Lorde Iesus Christ. God saue the Queene. &c.

¶ Enemyng Prayer.

Oh

O Lord God, father euerlasting and full of pitie, we acknowledge and confesse, that we be* not worthie to lift vp our eyes to heauen, muche lesse to present our selues before thy maiestie with confidence, that thou wilte heare our praiers, and graunt our requestes, if wee consider our owne deseruynges. For our consciences do accuse vs, & our sinnes witnesse against vs, & we knowe that thou art an vpright iudge, whiche doest not iustifie the sinners and wicked men, but* punishest the faultes of all suche as trangresse thy commaundementes. Yet moste mercifull Father, since it hath pleased thee* to commaund vs to call on thee, in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues as it were swalowed vp of death* and desperation, we vtterly renounce all worldly confidence, and flee to thy soueraine bountie, as our onely stay and refuge, beseching thee not to call* to remembraunce, our manifolde synnes and wickednesse, whereby we continually prouoke thy wrath and indignation against vs: neither our negligence and vnkindnes, whiche haue neither worthely esteemed, nor in our liues sufficiently expressed the swete comfort of thy gospell reueiled vnto vs: but rather to accept

Luke. 20. and. 18.

Exod. 2. 8.

Psalm. 50. e.

Psalm. 28. a.

Psal. 12. 9. b.

the obedience and death of thy ſonne Jeſus Chriſt, who by offeryng vp his body in* Sacrifice once for al, hath made ſufficient recompence for all our ſynnes. Haue mercie therefore vpon vs, O lord, and forgiue vs our* offences. Teach vs by thy holy ſpirite, that we may rightly waie them and earneſtly repent for the ſame, and ſo much the rather, O lord, becauſe that the reprobate and ſuche as thou haſt forſaken, can not praiſe thee, nor call vpon thy name, but the repenting hart, the ſorowfull mynd, the conſcience oppreſſed, hungryng and thurſtyng for thy grace, ſhall euer ſet foorth thy praiſe and glorie. And albeit we bee but* wormes and duſt, yet thou art our creatour; and we be the worke of thyne handes: yea, thou art our* father and we thy children, thou art our ſhepherd, and we thy flock: thou art our redemer, & we thy people whom thou haſt bought: thou art our GOD and we thine inheritance. Correct* vs not therfore in thyne anger, O Lorde, neither accordyng to our deſertes puniſh vs, but mercifully chaſtice vs with a fatherly affection, that all the worlde may knowe, that at what* tyme ſoeuer a ſinner doth repent him of his ſinne from the bottome of his harte, thou wilt put away his wickednesſe out of thy remembraunce, as

Heb. 9. d.

Pſalm. 19. a.

Pſalm. 58.

Pſal. 5. d.

Pſalm. 7.

Pſalm. 12.

1. Cor. 5 b.

Iere. 10. b.
Pſalm. 5.

Eze. 20. d.

thou

thou hast promised by thine holy Prophete.

Finally, for asmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined hym the day to trauaill, graunt O deare Father, that we may so take our bodyly reste, that our soules may continuallie *watche for the tyme, that our Lorde Iesus Christ, shall appeare for our deliueraunce out of this mortall life, and in the meane season, that wee, not ouercome by any phantasies, dreames, or other temptations, may fully set our myndes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe be not excessiue, or ouermuche, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that wee maie be the better disposed, to liue in all godly conuersation, to the glory of thy holy name, and profite of our brethren. So be it.

Luke.22. Math.5.b.

Luke.12.

¶ *A praier made at the first assemble of the church when the confession of our faith, and whole orders were there redde, and approued.*

O Lord God almightie and father most mercifull, there is none like thee in heauen, nor in earth, which worke al thinges for the glory of thy name, and the comforte of thyne electe thou

1.Reg.8.b.

thou diddest once make man ruler ouer all thy creatures, and* placed hym in the garden of all pleasures, but how soone alas, did he in his felicitie forget thy goodnes? Thy people Israell also in their wealth, did euermore run astraie, abusing thy manifolde mercies, like as all flesh continually rageth when it hath gotten libertie and eternall prosperitie. But suche is thy wisedome adioyned to thy mercies, deare father, that* thou seekest all meanes possible, to bryng thy children to the sure sence, and liuely feelyng of thy fatherly fauour. And therefore, when prosperitie will not serue, then sendest thou aduersitie, graciouslie correctyng all thy children, whom thou receiuest into thyne housholde. Wherefore wee wretched, and miserable synners, render vnto thee most humble, and hartie thankes, that it hath pleased thee to call vs home to thy folde, by thy fatherly correction at this present, whereas in our prosperitie, and libertie, wee did neglect thy graces offered vnto vs. For the whiche negligence, and many other greuous synnes, whereof wee nowe accuse oure selues before thee, thou mightest moste iustely haue geuen vs vp to reprobate myndes, and induration of our hearties, as thou hast doen other. Oh Lorde

Ge. 1. d. 3. b.

Gene. 4. d.

Exod. 23. b.

Exe. 18. b.

Hebre. 12. a.
Prouer. 7. a.

Rom. 1. d.

Psalm.8.a. God, what are wee, vppon whom thou shouldest shewe this greate mercie? O moste louing Lord, forgiue vs our vnthankefulnesse, and all our synnes, for Jesus Christes sake, O heauenly father, increase thine holy Spi-
Gala.4. rite in vs, to teache our hartes to crie* Abba, deare Father, to assure vs of our eternall election in Christ, to reueile thy will, more and more towardes vs, to confirme vs so in thy truthe, that wee maie liue, and dye therein: and that by the power of the same spirite, we maie boldly giue accomptes of our faithe to all men, with humblenesse, and meekenesse, that whereas they backbite, and slaunder vs as euill doers, they maie bee ashamed, and once stoppe their mouthes, seeyng our good
1.Peter.3. conuersation in Christ Jesus, for whose sake we beseche thee, to assist thy persecuted people our brethren, gathered in all other places, to praise thy holy name, that they, and wee consenting together in one* spirite, and truth,
Rom.6.b. maie all worldly respectes set aparte, seeke thy only honour and glory in all our, and their assembles. So be it.

¶ A godly praier to be saied at all tymes.

HOnour and praise bee giuen to thee, O Lorde God almightie, most deare Father of heauen, for all thy mercies,

and

and louyng kindneſſe ſhewed vnto vs, in that it hath pleaſed thy gracious goodneſſe, freely, and of thyne owne accorde, to electe and chuſe vs to ſaluation, before the beginnyng of the worlde, and euen like continuall thankes be giuen to thee, for creatyng vs after thyne owne Image: For redeemyng vs, with the precious bloud of thy deare ſonne, when wee were vtterly loſte, for ſanctifiyng vs with thyne holy ſpirite, in the reuelation and knowledge of thy holy word, for helpyng and ſuccouryng vs in all our needes, and neceſſities, for ſauyng vs from all daungers, of bodie and ſoule: For comforteyng vs ſo fatherly in all our tribulations, and perſecutions, for ſparyng vs ſo long, and giuing vs ſo large a tyme of repentaunce. Theſe benefites, O moſte mercifull Father, like as wee knowledge to haue receiued theym of thyne onely goodnes, euen ſo we beſeeche thee, for thy deare Soonne Jeſus Chriſtes ſake to graunt vs alwaies thyne holy ſpirite, whereby we may continually growe in thankefulneſſe towardes thee, to be led into all truthe, and comforted in all our aduerſities. O lorde ſtrengthen our faithe: kindle it more in feruentneſſe, and loue towardes thee, and our neighbour for thy ſake. Suffer vs not, moſte

deare father, to receiue thy worde any more in vain, but graunt vs alwayes the assistance of thy grace, and holy spirite, that in hearte, worde, and deede, we may sanctifie, and doe worship to thy name. Helpe to amplifie, and increase thy kyngdome, that what soeuer thou sendest, we may be hartely well content with thy good pleasure, and will: let vs not lacke the thing, O father, without the whiche wee cannot serue thee, but blesse thou so all the workes of our handes, that we may haue sufficient, and not to bee chargeable, but rather helpfull vnto others: bee mercifull, O lord, to our offences, and seeyng our depte is great, whiche thou hast forgiuen vs in Jesus Christ, make vs to loue thee, and our neighbour so muche the more. Be thou our father, our capitaine, and defendour: in all temptations, holde thou vs by thy mercifull hande, that wee may bee deliuered from all inconueniences, and ende our liues in the sanctifying, and honour of thy holy name, through Jesus Christ our Lorde, and only Sauiour. Lette thy mightie hande, and out stretched arme, O Lorde, be still our defence, thy mercie, and louyng kindnes, in Jesus Christ thy deare sonne our saluation, thy true and holie worde our instruction, thy grace and holie

spirite

spirite, our comforte, and consolation, vnto the ende, and in the ende. So be it.

O Lorde increase our faith.

The forme of the Confession of Faith, whereunto all subscribe, as are receiued to be scholers in the Vniuersitie of Geneua: and it is verie profitable for all Townes, Parishes, and Congregations, to discerne the true Christians from the Anabaptistes, Libertines Arians, Papistes, and other Heretikes.

I Protest that I will followe, and hold the doctrine of faith, which is contained in the Catechisme of this Church, and to submit my selfe to the discipline, which is established here: neither will I ioigne my selfe, or consent to any Sectes, whiche might trouble the peace, and vnion, that God hath here approued by his worde.

And to declare this more at large, and to cut of all cauillations, and shiftes, I confesse that there is one GOD onely, to whom we must cleaue, to serue hym, and worship hym, who is also our onely trust, and refuge. And although he bee of a pure substance, and vnmixte, yet is he distinct into three persones. Therefore I detest all heresies, whiche were condempned, aswell by the first Counsaile of Nice, as by the firste Counsaile of Ephesus:

and in that of Calcidonia. Likewise all the errours, whiche haue beene renued by Seruet, and his adherentes, contentyng my selfe with this simplicitie, that in the onely substaunce, and essence of God, there is the Father, who hath begotten from eternitie hys worde, and hath also had alwaie his spirite in hymselfe, and that euery one of these persones, hath his propertie in suche sorte, that the diuinitie remaineth still, in his perfection, and proper nature.

I confesse moreouer, that God hath created, not onely this visible worlde, to wit, the heauen and the yearth, and all that is therein contained, but also the inuisible spirites: whereof some haue continued in the obedience of GOD, and the other haue fallen into perdition, through their owne malice. But the perseueraunce, whiche the Angelles had, came by the free election of God, who continued his loue, and mercie towardes them, in giuing them inuincible strength, to perseuere alwaie in goodnesse. Wherefore I detest the errour of the Maniches, whiche imagined that the Deuill was euill of nature, and had euen his originall, and beginning of hymself.

I confesse also, that God hath so created the worlde once, that hee is still gouernoure thereof:

thereof: in suche sorte that nothyng is doen, or can come, but by his counsaile, and prouidence. And albeit the Deuill, and the reprobate, labour to bring all thinges to confusion: yea, and the faithfull, by the faultes that they commit, peruert good order and iustice, yet God hath the chief superiorite aboue all, and turneth the euill into good, and how soeuer it be, he disposeth, and gouerneth all with a secret bridle, and after so wonderfull a fashion, that we must reuerence it with all humilitie, because we are not able to comprehende it.

I confesse likewise, that manne was created to Gods Image, in full perfection of his spirite, will, and all partes, faculties, and powers of his soule, and that all the corruption and vice that is nowe in hym, proceadeth of that, that Adam our father did separate hymself from god by his rebellion, and in leauing the fountaine of life, and of all goodnes, made hymself slaue to all miserie: so that we are euery one, borne in originall synne, and are all accursed of God, and dampned from our mothers wombe, not onely through an other mannes faultes, but for the wickednesse that is in vs, although it appeare not.

I confesse also, that originall synne blyndeth the spirite, and corrupteth the harte, so

that we are depriued of all that appertaineth to life euerlasting, in so muche as all our naturall giftes, are depraued, and defiled: which is the occasion, that wee can not haue a good thought or motion to doe well. Therefore I detest them, which attribute to man any free will, to obtaine vnto vertue by, or to prepare our selues to be in the grace of GOD, or to helpe hym to worke, as of our selues, and to further the vertue, whiche is giuen to vs by his holy spirite.

I confesse also, that by the inestimable goodnes of God, Iesus christ was giuen vnto vs for a remedie, to bring vs from death to life, and to restore that whiche perished in Adam: and to accomplishe this, hee that was the eternall wisedome of God his father, and of the same substaunce hath put on our flesh: so that he was made God, and manne in one persone. Whereupon I renounce, and detest all heresies, whiche are contrary to this principle, as of Marcion, Manes, Nestorius, Eutiches, and suche like, and also the fond phantasies that Seruet, and Swengfeld, went about to bring in, and set vp.

As touching the meane of our Saluation, I confesse that Iesus christ in his death, and in his Resurrection, hath fully finished, and accom-

accomplished, all that was requisite to abolishe, and put awaie our synnes, and to reconcile vs to God his father: and that he hath ouercome death, and the deuill, to the intente that wee should inioye the fruite of his victorie: and also that hee hath receiued the holie ghost in all aboundaunce, for to distribute to euery one of his, accordyng to the measure that he thinketh good.

I confesse therefore, that all our righteousnes, wherby we are agreable vnto God, and whereon we must altogeather rest, consisteth in the remission of sinnes, which he hath purchased vnto vs by the washyng, whiche wee haue by his blood, and by that onely sacrifice, whereby hee hath appeased the anger of God toward vs. And I hold it as a detestable presumption, that men should attribute to themselues any merite, to put the leaste parte of their trust therein, to obtain euerlastyng life.

I confesse then that Iesus Christe doth not onely iustifie vs, by couering all our faultes, and iniquities, but also reneweth vs by his holy spirite, that these two pointes, can not bee separate, to obtaine pardon for our synnes, and to bee reformed into an holy life. But because vntill wee departe out of this worlde, there remaine many infirmities, and

vices in vs, in so much that all the good workes, whiche wee doe by the helpe of the holy ghost, are spotted with some blotte, we must alwaies haue our refuge to the free iustice, whiche proceadeth of the obedience, whiche Jesus Christe hath paied for vs, for asmuche as we are accepted in his name, and that god imputeth not vnto our synnes.

I confesse that we are made partakers of Jesus Christ, and of all his benefites by faith in the Gospell, when we are assured certainly of his promises towardes vs, whiche are conteined therein. And because this passeth all our power to obtaine it, therefore I acknowledge, that wee can not haue this faith, but by the spirite of God, whiche is an especiall gift, and is not communicate to any, but to the electe, whiche are predestinate, before the creation of the worlde, to the inheritance of saluation, and that freely, without any respect of their dignitie or vertue.

I confesse also, that wee are iustified by faithe, in asmuche as wee thereby receiue Jesus Christe, who is giuen vs of the father for a mediatour, and in that, that we are grounded, vpon the promises of the Gospell, wherby God testifieth vnto vs, that he taketh and claimeth vs for his children, as iust, and pure

from

from all spottes, for as muche as our synnes are washed awaie, by the bloud of his sonne. Wherefore, I detest the dreames of theym, whiche would haue vs to beleue, that the essenciall iustice of GOD is in vs, not beyng content with that free imputation, and acceptation, whereupon the scripture commaundeth vs onely to staie.

I confesse, that Faithe giueth vs an entraunce, and accesse to come vnto GOD, and call vpon hym, whiche teacheth vs to call vpon hym with assuraunce to be heard, accordyng as hee hath promised vs, and that this honour ought to bee reserued to hym alone, as a soueraine Sacrifice, whereby wee declare, that wee haue, and holde of hym. And although that wee bee vtterly vnworthy, to present our selues before his maiestie, yet hauyng Iesus Christ our mesiatour, and aduocate, we haue sufficient to content our selues withall. Wherefore, I detest that superstition, whiche was Imagined to direct men to sainctes, to the intent that wee should haue them for Patrones, and Aduocates, to praie vnto God for vs.

I confesse, that aswell the trade of Godly life, as the doctrine, & teachyng of faith, are conteined in the holy Scripture, and that in

all

all perfection, so that it is not lawfull to adde any thyng thereunto, nor to diminishe any thyng thereof. And therefore I detest, whatsoeuer men haue set vp of their owne inuentions, to make articles of our faithe thereof, or to binde mens consciences to their lawes and Statutes. Generally I reiect all those maners, and fashions to serue God, whiche men haue brought in, without the auctoritie of the woorde, as are all the Ceremonies of the Papistrie. And I abhorre all that tyrannous yoke, wherewith poore soules haue been oppressed, as is the Lawe of auricular Confession, prohibition of Mariage and such like.

I confesse, that the Churche ought to bee gouerned by the Pastours, and Ministers, whiche haue charge to preache the woorde of GOD, and minister the Sacramentes, and that none ought to thrust in themselues to preache, without lawfull election, to auoyde confusion: and that if they, whiche are called to this office, execute it not faithfully, they ought to be deposed: also that all their power and superioritie, consisteth in guidyng them, which are committed vnto them by the woord of God, so that Iesus Christe remaineth alwayes chiefe Pastour, and onely Maister of

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this Churche, and wee ought to heare none but his voyce. Therefore I detest the whole order of the Papistrie (whiche they call the Hierarchie, as a deuelishe confession, stablished as it were in despite of GOD, and to the mockerie, and reproche of all Christian Religion.

I confesse, that beside the preachyng (because of our rudenes and infirmitie) we haue neede of Sacramentes, as of Seales, which are to ratifie the promises of God in our hartes: and that there are twoo, whiche are ordeined vnto vs by Jesus Christ: to wit, Baptisme, and the supper of the Lorde, without any mo. The first is, to giue vs entrauncein to the Churche: and the second is, to retayne vs therein. So I reiect the fiue Sacramentes, whiche the Papistes haue inuented of their owne braine. Albeit that the sacramentes, are pledges, to assure vs of the grace of God; yet I confesse, that they were vnprofitable, except the holy ghost should make them effectuall in vs as instrumentes, to the intent that our faith should not be distract from God and staie vppon creatures. And I confesse that the Sacramentes are depraued, and corrupt, when they are not referred to this ende to seke in Jesus Christ, all that appertaineth

to our saluation, and when they are applyed to any other vse, then that our faithe thereby should bee wholy confirmed towarde hym. And for asmuche as the promes of adoption, appertaineth to the seede of the faithfull, I confesse, that the infauntes of the faithfull ought to be receiued into the Church by Baptisme. And herein I detest the errour of the Anabaptistes.

Concerning the Lordes supper, I confesse that it is a testimonie to vs, of the vnitie that we haue with Jesus Christ, forasmuch as he died not onely once, and rose againe for vs, but also feedeth and nourisheth vs with hys flesh and bloud, that we might bee one with hym, and that his life should be communicate vnto vs. And although he be in heauen, vntill he come to iudge the world, yet I beleue that by the secrete, and incomprehensible vertue of his spirite, he quickeneth our soules with the substaunce of his bodie, and of his bloud.

In effecte I confesse, that as well in the Lordes supper, as in Baptisme, God giueth vs in deede, and accomplisheth fully, that whiche is there figured. But to obtayne so greate a benefite, we must ioyne the woorde with the signes. Wherefore I detest the abuse, and corruption of the Papistes, whiche

haue taken awaie the chiefe thyng of the Sacramentes, to witte, the Doctrine whiche should teache vs the right vse, and the fruite that proceedeth thereof, and haue made therof Sorceries, and Charmynges.

Also I confesse, that the water, albeit it be a fraile element, yet it doeth testifie to vs in deede, in the Sacrament of Baptisme, the true presence of the bloud of Christe Jesus, and of his spirite: and that in the supper, the bread and wine, are certaine, and infallible pledges, that wee are spiritually nourished with the body and bloud of Jesus Christ: and so I ioyne with the signes, the possession, and the vse of that, whiche is there presented.

And forasmuche as the holy Supper, according as Jesus Christe ordeined it, is our singular, and inestimable treasure, so muche more I detest the Masse, as a moste abhominable Sacrilege, and cursed abhomination, whiche serueth for nothyng els, but to subuert all that Jesus Christe hath left vs, both in that, that they haue made it a sacrifice for the quicke, and for the dead, and also in all other thynges, whiche are cleane contrarie to the pure institution of the Lordes Supper.

I confesse that God will haue the worlde gouerned by lawes, and pollicies, that there

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may bee meanes to hyde, and represse the disordinate affectiõs of men. As he hath established therefore kyngdomes, power, and gouernement, whatsoeuer doeth appertayne to the state of iustice: so bee will bee knowen to bee the authour of the same, to the intent that not onely for his sake, wee suffer our superious to beare rule, but also that wee honour and esteeme theim with all reuerence, takyng them for his lieutenauntes, and officers, whom he hath put in authoritie to execute that charge, whiche is lawfull, and holy. Therefore wee must obeye their lawes, and statutes, paie tributes, taxes, and othe dueties, and beare the yoke of subiection willingly, and gladly, if so be that God, who is chiefe gouernour, may haue his auctoritie reserued wholy in all poinctes, the whiche to doe of his greate mercie, graunt the grace, for Iesus Christes sake. So be it.

A Praier to be saied, before a man begin his worke.

O Lorde God most mercifull Father and sauior, seyng it hath pleased thee to commaund vs to trauell, that wee may relieue our neede, we beseeche thee of thy grace, so to blesse our labour, that thy blessing may extend vnto vs, without the whiche we

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are not able to continue, and that this greate fauour maie bee a witnesse vnto vs, of thy bountifulnesse, and assistaunce, so that therby we may knowe thy fatherly care, that thou hast ouer vs.

Moreouer, O Lorde, we beseche thee, that thou wouldest strengthen vs with thyne holy spirite, that we may faithfully trauaile in our estate and vocation, without fraud or deceipt, and that we may endeuour our selues to folowe thyne holy ordinaunce, rather then to seeke to satisfy our gredy affection, or desire to gaine. And if it please thee, O Lord, to prospere our labour, giue vs a minde also to helpe them that haue neede, according to that abilitie, that thou of thy mercy shalt giue vs: and knowyng that all good thinges come of thee, graunt that we may humble our selues to our neighbors, and not by any meanes lift our selues vp aboue theim, whiche haue not receiued so liberall a portion, as of thy mercy thou hast giuen vnto vs. And if it please thee to trie, and exercise vs by greater pouertie, and neede, then our flesshe would desire, that thou wouldest yet, O Lorde, graunt vs grace to knowe that thou wilte nourishe vs continually, through thy bountifull liberalitie, that we be not so tempted, that we fall into di-

strust: but that we may pacientlye waite tyll thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heauenly and spirituall treasures, to the intent that wee maie alwaies haue more ample occasion to giue thee thankes, and wholy to rest vpon thy mercies. Heare vs, O lorde, for thy mercies sake: through Iesus Christe thy sonne our Lorde. So be it.

¶ A Praier.

O heauenly Father, God almightie we praie and beseche thy mercy, willingly to beholde vs thy vnworthie seruauntes, that wee maie by the gifte of thy holy spirite, feruently desire thy kyngdome: that we may know thy will and worke thereafter: giue vs O Lorde, wisedome, make vs constant, pacient, and strong in thee, keepe vs Lorde from the sleightie inuasion of the olde wilie Serpent. Defende vs from the counsailes and curssynges of euill tongues, let thy mightie arme bee our shielde againste all the malignitie of this wicked worlde, remember not oh Lorde our offences, instruct and prepare vs to repent, to be sorie for oure synnes, make vs to loue iustice, and hate wrong, to doe good, and to abstaine from all euill, that wee maie bee worthie to bee called

thy

thy children. To thee be honour and glory for euer and euer. Amen.

A Praier.

LOrde harken to our woordes, consider the thoughtes of our hartes, beholde how loude wee crie vnto thee, let our iust praiers enter into thine eares, which vnfeinedly commeth from our hartes. Heare vs Lord, for we are poore, and destitute of mans helpe, take care for our soules, saue vs thy seruauntes whiche wholy trust in thee: haue mercie vpon vs, oh Lorde, for we will neuer cease cryeng to thee for help, for thou arte milde and more mercifull then any tongue can expresse, and as often as aduersitie assaileth vs, we will crie and call for helpe vnto thee, we will call vpon thee in the daie tyme, and in the night our crie shall not be hid from thee (O thou GOD of all heauens) the maker of the waters, and Lorde of all creatures. Heare vs poore sinners callyng vpon thee, and puttyng our whole trust in thy mercie, haue mercie vpon vs, oh Lorde God, for thy manifolde mercies sake, forgiue vs all our offences. Amen.

¶ A Praier to be saied of the child before he studie his lesson. Out of the .xxx. Psalme.

Wherein shall the child addresse his waie? In guiding hymself accordyng to thy word.

Open myne eyes, and I shall knowe the marueiles of thy lawe.

Giue me vnderstandyng, and I shall kepe thy lawe: yea, I shall keepe it with myne whole harte.

O Lorde, whiche art the fountaine of all wisedome and knowledge, seeyng it hath pleased thee, to giue mee the meane to be taught in my youth, for to learne to guide mee godly, and honestly all the course of my lyfe, it may also please thee to lighten myne vnderstandyng, the which of it selfis blynd, that it may comprehende and receiue that doctrine, and learnyng which shalbe taught mee: it may please thee to strengthen my memorie, to keepe it well: it may please thee also to dispose myne harte willingly to receiue it, with suche desire as appertaineth: so that by myne ingratitude, the occasiõ which thou giuest me, be not lost: that I maie thus doe, it may please thee to powre vpon me thine holy spirit, the spirit I say of all vnderstandyng, truth, iudgement wise-

wisedome and learning, the which may make me able so to profit, that the paines that shalbe taken in teaching mee, be not in vaine: and to what studie soeuer I applie my selfe, make mee, O Lorde, to addresse it vnto the right ende: that is: to knowe thee in our Lorde Iesus Christe, that I may haue full trust of salnation in thy grace, and to serue thee vpright-ly, accordyng to thy pleasure, so that whatsoeuer I learne, it may bee vnto thee as an instrumente to helpe mee thereunto. And seyng thou doest promise to giue wisedome to the little and humble ones, and to confound the proud in the vanitie of their wittes, and likewise to make thy selfe knowne to theim that be of an vpright harte, and also to blinde the vngodly and wicked, I beseech thee to fashion mee vnto true humilitie, so that I maye bee taught firste to bee obedient vnto thee, and next vnto my superiours, whom thou haste appointed ouer mee: Further, that it may please thee to dispose myne harte vnfeinedly to seeke thee, and to forsake all euill and filthy lustes of the flesh: and that in this sorte I may now prepare my selfe, to serue thee once in that staie, whiche it shall please thee to appoinct for mee, when I shall come to age.

Out of the xxv. Psalme.

The Lorde reueileth his secretes vnto theim that feare hym, and maketh them to knowe his aliaunce.

The Confession of the christian faith.

I Beleeue and confesse 2 my Lorde God eternall, infinite, vnmeasurable, incomprehensible, and inuisible, one 2 in substance & three 4 in persone, father, sonne and holy ghoste, who by his almighty 5 power and wisdome, hath not onely of 6 nothyng created heauen, yearth, and all thinges therein conteined, and man after his owne 7 Image, that he might in him 8 be glorified, but also by his 9 fatherly prouidence gouerneth, maintaineth, and preserueth the same, accordyng 10 to the purpose of his will.

I beleue also and confesse, Jesus 11 Christ the onely sauiour and Messias, who beyng equall with 12 God, made himself of no reputation: but toke on him the shape of a seruaunt, and became 13 man in all thinges like vnto vs (except synne) to 14 assure vs of mercie and forgiuenesse. For when through our 15 father Adams transgression, we were become children of perdition, there was no meanes to bryng vs from that yoke of synne and damnation, 1 but only Jesus Christ our Lord, who

giuyng

1. Rom. x. b.
2. Gen. 17. b.
Psalm. 36. a. 130. a.
3. Genes. 1. a
Ephes. 4. a.
4. Gen. 1. d.
1. Ihon. 3 b.
Math. 3. d. and 28. d.
5. Heb. 1.
Prouer. 8 e.
6. Gen. 1. a.
Iere. 32. b.
Psalm. 33. c.
7. Gen. 1. d.
Ephes. 4. a.
Colloss. 3. b.
8. 1. Cor. 6.
Ihon. 17. a.
Proue. 16. a.
9. Math. 6. d.
Luke. 17. e.
1. Peter. 5. c.
Philip. 4 a.
10. Ephe. 1. b.
Math. 1. d.
Actes. 1. b.
11. Tit. 1. d.
12. Ihon. 1. c.
Philip. 2. a.
1. Tim. 3. d.
1. Ihon. 5. d.
Rom. 9. b.
13. Heb. 2. d.
Philip. 2. a.
14. Ro. 8. f. g.
15. Gen. 3. a.
Rom. 5. d.

giuyng vs that by 2 grace, which was his by nature made vs through faith (the 3 children of GOD, who when that fulnesse 4 of tyme was came, was cõceiued by the power of the 5 holy ghost, borne of the virgine Marie, according to the flesh, and 6 preached in yearth the Gospell of saluation, till at length by tyranny of the 7 priestes, he was giltlesse condemned vnder Poncius Pilate, then President of Iewrie, and most slaunderously hanged on the Crosse betwene twoo thiues, as a notorious trespasser, where takyng vppon hym the 8 punishment of our synnes, he deliuered vs from the curse of the lawe.

1. Actes. 4. b
1. Pet. 2. a.
Esay. 28. d
Rom. 9. g.
2. Ihon. 1. b.
Heb. 1. c.
Rom. 1. a.
Psalm. 2. c.
3. Gala. 3. d.
Rom. 8. c.
Ihon. 1. d.
Ephe. 1. a.
4. Gala. 4. a.
Actes. 2. c.
5. Esay. 7. b.
Luke. 1. a.
6. Act. 10. f.
Rom. 1. a.
7. Ihon. 6. c.
xi. f. g. xii. c.
Math. 22. b.
and 17. b.

And forasmuche as hee beyng onely God, could not feele death, neither beeyng onely man, could ouercome death, he ioyned both together, and suffered his humanitie to bee punished with moste cruell death: feelyng in hym selfe the anger and seuere iudgement of God, euen as if he had been in extreme tormentes of 1 Hell, and therefore cried with a loude voice, my 2 God, my god, why hast thou forsaken mee? Thus of his free mercy without compulsion, he offered vp hymselfe as the onely Sacrifice to pourge the sinnes of al the worlde, so that all other sacrifices for synne, are blaspheimous, and derogate from the suffi-

Luke. 23. e.
Esay. 53. e.
8. Gala. 3. b.
1. Actes. 2.
1. Peter. 2. d.
Esay 53 c.
2. Psal. 12. a.
Math. 27. c.
3. Esay. 53. a.
Hebr. ix. c. x. e.
Gala 1. a.
Rom. 4. d.
and. 5. b.
1. Ihon. 1. b.

cience hereof: the whiche death, albeit it did
4.Colo.1.c. sufficiently 4 reconcile vs to God, yet the scriptures commonly do attribute our regeneration to this 5 resurrection. For as by 6 risyng
5.Rom.x.b. again from the graue the third day, he 7 con-
1.Pet.1.a. quered death, euen so the victory of our faith
6.Mat.28.b. standeth in his resurrection, & therfore with-
Actes.10.f. sute the one, wee can not feele the benefite of
7.Cor.15.g. the other. For as by his death 8 synne was
2.Cor.13.b. taken awaye, so our righteousnesse was restored by his resurrection. And bicause he would
8.Rom.4.b. 9 accomplishe all thinges, and take possession for vs in his kingdome, he 10 ascended into
9.Ephe.4.d. heauen, to inlarge that same kingdom, by the
Ihon.14.c. aboundaunt power of his spirite: By whom
Ephe.2.b. we are moste assured of his 11 continuall 12
x.Mat.16.d. intercession towards God the Father for vs.
Luke 4.g.
Actes.2.b.
1.Cor.15.b.
11.Lu.24.g.
Ihon.14.b.
Actes.2.a.
12.Ro.8.g.
Heb.9.f.
1.Ihon.3.c.
13.Act.1.c. And although he be in 13 heauen as touand 5.c. chyng his corporall presence, where the Fa-
14.Col 3.a. ther hath now set hym at his 14 right hande,
Rom.8.g. committyng vnto hym the administration of
Heb.1.a. 15 all thynges, as well in heauen aboue, as in
15.Eph.1.d. yearth beneath, yet is he 16 present with vs
Philip.2.b. his members, euen to the ende of the worlde,
Colos.2.c. in preseruyng and gouerning vs with his ef-
16.Ma.28.d. fectuall power and grace. Who (when all thin-
17.Act.1.b. ges 17 are fulfilled, whiche God hath spoken
Actes.3.c. by the mouthe of all his Prophetes since the

world

woꝛlo began) will come in the same 18 visible foꝛme, in the whiche he ascended with an vnspeakable 19 maiestie, power, and company, to separate the lambes from the Gotes: the elect frō the repꝛobates. So that 20 none whether he be a liue then, oꝛ dead befoꝛe shall escape his iudgement.

18. Ma. 25. b
Phil. 3. e.
19. Mar. 24.
Actes 10. 1.
1. Cor. 15. c.
1. Thesal. 4.
20. Mat. 3 d.
1. Ihon. 5. c.
1. Peter. 1. b.

Moꝛeouer, I beleue and confesse the holy ghost 21 God equall with the Father and the sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into all truth, persuading most assuredly in our 22 conscience, that we be the children of God, bꝛethren to Jesus Chꝛist, and felowe heires with hym of life euerlasting, yet notwithstanding, it is not sufficient to beleue that God is omnipotent, and mercifull, that Chꝛist hath made satisfaction, oꝛ that the holy ghost hath his power and effect, except we doe 23 applie the same benefites to our selues, whiche are Gods elect.

1. Cor. 6.
Ihon. 16. d.
Actes 16. d.
21. Rom 8 c
Gala. 4. a.
22. Aba. 2. a.
23. Ihō. 3. d.
24. Ma. 16. c.
Ihon. 10. a.
Ephes 5. b.
Rom 8. d.
Cant. 2 c.
25. Ephe. 1. d
Colos. 12. c.

I beleue therfoꝛe and confesse one 24 holy Churche, whiche as 25 members of Jesus Chꝛist the only head 26 thereof, 27 consent in faith, hope & charitie, vsing the gifts of God whether they be tempoꝛall oꝛ spirituall, to the pꝛofite and furtheraunce of the same, whiche church is not 28 seen to mannes eye, but onely knowen to God, who of the lost sonnes of

1. Cor. 12. c.
26. Eph. 4 b.
27. Eph. 4. a.
Phil. 3. a. d.
Colol. 3. a.
28. Act 2. g.
and. 4. g.
Rom. 12. c.
1. Cor. 7. b.
Ephes 4. c.
29. Ro. 11. a.

29.Rom.9.e Ephe.1.a.b. Adam, hath ordeined some as 29 vessels of wrath to damnation, and hath chosen others, as vessels of his mercie to be saued: the which

30.Ro.8.c. Ephes.5.c. in due tyme, hee 30 calleth to integritie of life, and godly conuersation, to make theym a glorious Churche in hym selfe. But that

31.Ma.18.c. 2.Cor.15.b. Churche whiche is 31 visible and seen to the eye, hath foure tokens and markes, whereby it may be knowen. Firste, the 32 woorde

32.Ma.28.d Roma.10.c. 11.Cor.3. Epke.2.d. 2.Tim.3.d. 2.Pet.1.d. 1.Ephe.2.d. Math.17.c. Ihon.x.a.b. 2.Ihō.20.g. 2.Tim.3.d. 3.Iosue.1.d. Ihon.5.e. 4.Ephe.5.c. Math.15.b. 5.Mat.26.c. Rom.4.e. Ephe.5.f. 6.Ephe.2.a. Titus.3.b. Galat.3.e. Rom.7.d. Rom.4.a. Psalm.31.a. of God, conteined in the olde and newe testāment, whiche as 1 it is aboue the authoritie of the same Churche, and onely 2 sufficient to instruct vs in all thinges concernyng saluation: so is it leste ꝛ 3 all degrees of men to read and vnderstand. For without this woord 4 neither Churche, Counsaile, or decree, can establish any point touchyng saluation. The second is the holy 5 Sacramentes, to witte of Baptisme and the Lordes supper, whiche Sacramentes Christe hath left vnto vs, as holy signes, & seales of Gods promises. For as by Baptisme once receiued, is signified that we (as well infauntes, as others of age and discretion) beyng straungers from God, by originall synne, are receiued into his family and congregation, with full assuraunce that although this roote of sinne lye hid in vs, yet to the elect it shall not be imputed: so the

2 Supper

2 Supper declareth that God 3 as a most pro-
uident father, doth not only feede our bodies,
but also spiritually nourisheth our Soules,
with 4 the graces & benefites of Iesus Christ
(whiche the Scripture calleth eatyng of hys
flesh, and drinking of his blood, neither must
we in 5 the administration of these sacramen-
tes, folowe mannes phantasie, but as Christ
hymselfe hath ordeined, so must they be mini-
stered, and by such as by* ordinarie vocation
are thereunto called. Therefore, whosoeuer
reserueth and worshippeth the sacramentes,
or contrariwise contemneth theim in tyme
and place, procureth to hymselfe damnation.
The third marke of this Churche, is Eccle-
siasticall discipline, whiche standeth in admo-
tion, and correction of faultes. The finall
ende whereof is Excommunication, by the
consent of the churche* determined, if the of-
fender be obstinate. And besides this Eccle-
siasticall discipline, I knowledge to belong
to this Church a politique* Magistrate: who
ministereth to euery man iustice, defendyng
the good, and punishyng the euill. To whom
we must render honour and obedience in all
thinges, whiche are not 1 contrarie to the
worde of God. And as 2 Moyses, Ezechias,
Iosias, and other godly Rulers purged the

2. 1. Cor. xi. c
2. Ihon. 6. d.
3 Heb. 5. b.
Ihon. 5. d.
4. Math. 8. b.
Luke. 17. a.
Leuit. 15. d.
Eccle. 19. b.
1. Cor. 5. a.
Rom. 13. a.
Sapi. 6. a.
Titus. 4. a.
1. Peter. 2. c.

Churche

3.Tim.4.a. Colos.2.d. Math 13.b. Esay.29.b. Heb.8.c.x.e Actes.10.g. 1.Ihon.2.a. Roma.7.c. Gala.5.c. Colo.2.c. Roma.14.a. 1.Tim.4.a. Math.19.b. 1.Cor.7.b. and 10.f. 2.Cor.6.c. Luke.17.c. Roma.3.c. 1.Cor.3.c. Gala.4.b. 4.Esay.33.d Math.28.c. Ihon.20.c. 2.Cor.5.d. Ro.i.b.x b. Ephe.2.d. 5.2.Pet.2.a. Iude. Rom.9.b. 6.Act.24.d. 7.i.Cor.5.c. Philip.3.d. 1.Thes.4.d. 7.ii.Thes.4. 2.Ihon.1.c. Esay.30.g. Ihon.5.c. 9.Mat.25.d.

churche of God from superfluous and Idolatrie, so the defence of Christes church appertaineth to the christian Maiestrates, against all Idolaters and Heretikes, as Papistes, Anabaptistes, with suche like limmes of Antichrist, to roote out all ȝ doctrine of deuils and mẽ, as ẏ Masse, Purgatorie, *Limbus Patrũ*, praier to sainctes, and for the dead, free will, distinction of meates, apparell, and daies, vowes of single life, presence at Idols seruice, mans merites, with suche like, which drawe vs from the societie of christes church, wherin standeth 4 onely remission of synnes purchased by Christes bloud, to all them that beleue, whether they be Iewes or Gẽtiles, and lead vs to vaine confidence in creatures, and trust in our own imaginations. The punishment wherof, although God oftentimes differreth in this life, yet after the Generall 6 resurrection, when our soules and bodies shall arise again to immortalitie, thei shalbe 7 damned to vnquenchable fire, and then we which haue forsaken all mans wisedome, to cleaue vnto Christe, shall heare that ioyfull voyce: come 8 ye blessed of my Father, inherite the kingdome prepared for you from the beginnyng of the world, and so shall goe triumphyng with hym in 9 body and soule, to remaine euer-

euerlastingly in glory, where we shal see god
1 Oface to face, and shall no more neede to in-
struct one an othe, for we 1 1 shall know him
from the highest to the lowest: to whom with
the sonne and the holy ghost, be all praise ho-
nour, and glorie, now and euer. So be it.

1. Thes. 4. a. Ihon. 5. c. Esay. 15. d. xi. i. Co. 15. d 1. Ihon. 3. a. Iere. 29. f. Heb. 8. c.

¶ A forme of praier to God the father, the sonne, and the holy ghost.

ALmighty and euerliuing God, the eternall father of our Lord Jesus Christ, whiche of thy vnmeasurable goodnes hast opened thy selfe vnto vs, and with a loude voyce hast saied of thy sonne Jesus Christ our Lord, heare him: O maker and preseruer of all thinges, with thy coeternall sonne our loyde Jesus Christ, whiche remaineth with thee, and was manifested at Jerusalem, and with thy holy spirit, which was poured vpō the Apostles: O wise God, mercifull iudge and mighty lord, which hast saied: as truely as I liue, I will not the death of a synner, but rather that he shoulde conuerte and amende: whiche also hast saied: call vpon mee in the day of thy trouble, and I will deliuer thee: haue mercy vpon vs for Jesus christes sake, whom thou wouldest of thy marueilous and incomprehensible counsaile, should be made for vs a slain sacrifice, media-

tour

tour, reconciler, and peace maker, to the ende that thou mightest shewe thy exceding great wrathe againste synne, and thy inestimable mercy towardes mankind. Sanctifie and illuminate our hartes and soules, with thy holy spirite, that we maie truely beleue in thee, call vpon thee, be thankefull vnto thee, and obedient to thy holy will. Defende, gouerne, and cherishe thy Churche as thou hast promised, saiyng: this is my couenaunt that I haue made with them: my spirite whiche is in thee, and my woorde whiche I haue putte in thy mouth, shall not departe from the mouthe of thy seede for euer. Preserue those kingdoms and common weales, whiche giue harbour to thy people, and maintaine the Ministrie of thy holy woord, and Gospell, that the kyngdom of thy sonne Iesus Christe may increase and shine throughout all the worlde.

A Praier to God the sonne.

O Iesus Christ, sonne of the euerliuing God, crucified for vs, and raised also from the dead, & now raigning at the right hād of the father, that thou maiest giue gifces vnto men, whiche hast said, come vnto me all ye that labour and be heauy laden, and I will refreshe you: haue mercy vpon vs, and pray for vs vnto the eternall father: sanctifie & gouerne

gouerne vs with thy holy spirite, helpe & succour vs in al our necessities, as thou hast promised, saiyng: I wil not leaue you cõfortles.

¶ *A Praier to God the holy ghost.*

O God holy spirite, poured vppon the Apostles, which wast promised vs by the sonne of GOD our redemer, to kindle in vs a true knowledge and inuocation to God, as it is written, I will poure vpon you the spirite of grace and compassion: make to arise in our hartes a true feare of God; and a true faithe and knowledge of the mercie, whiche the eternall father of our lord Jesus Christ, hath promised vnto vs for hys sonnes sake. Bee our comforter in all counsailes and daungers: Illuminate our vnderstandyng, and fill our hartes with newe affectes, and spirituall motions, and renewe vs both in soule and bodie, that wee maie dye to synne, and liue to righteousnes, and so in true obedience may praise the father of our Lorde Jesus Christe, and his sonne our redeemer, and thee also our comforter euerlastingly.

¶ *You may also forme your praier to the holy ghost in this sorte.*

O Holy and blessed spirite, togeather with the Father and the Sonne our true and euerliuyng GOD, full of maiestie and

power

power, whiche with thy heauenly inspiration, quickeneſt the myndes of thoſe that afore were deade in ſynne, makeſt ioyfull the hartes of the faithfull penitent, bringeſt into the way of truth all ſuch as haue erred, and gone aſtraie, comforteſt the ſoules of ſuche as hunger and thirſt after righteouſneſſe, and plenteouſly enrycheſt thoſe with diuerſe giftes whiche aſke theim in Jeſus Chriſtes name: purifie our hartes (wee beſeeche thee) and inflame theim with the fire of thy loue: Repleniſhe them with thy heauenly benefites, and ſpirituall bleſſynges, that they may be made mete temples for thee: lead vs into all truthe, whiche art the onely fountayne of truthe, and mortifie in vs whatſoeuer proceadeth not of thee. Arme vs againſt the crafty aſſaultes of ſubtile Sathan, againſt the craftie aſſaultes of the wicked worlde, and againſt the ſynfull luſtes of the filthy fleſh, that we being indued with grace from aboue: by the help inſpiration, may walke forwardes in newnes of life, in holines and righteouſneſſe, all the daies of our life.

FINIS.

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¶ A compendious forme and ſumme of Chriſtian doctrine, called the Teſtimonie of a true Faith, meete for well diſpoſed families, for the more knowledge of God, and better nourishing vp, and confirming of al ſuch as loue ſaluation in Ieſus Chriſt.

(?)

Gathered, corrected, and newly augmented, by Chriſtopher Shutte Maiſter of Arte.

Seene, and allowed.

Pſal. 34. 11.

Come ye children, herken vnto me, I wil teach you the feare of the Lord.

¶ Imprinted at London by Thomas Dawſon, dwelling at the three Cranes in the Vinetree.

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